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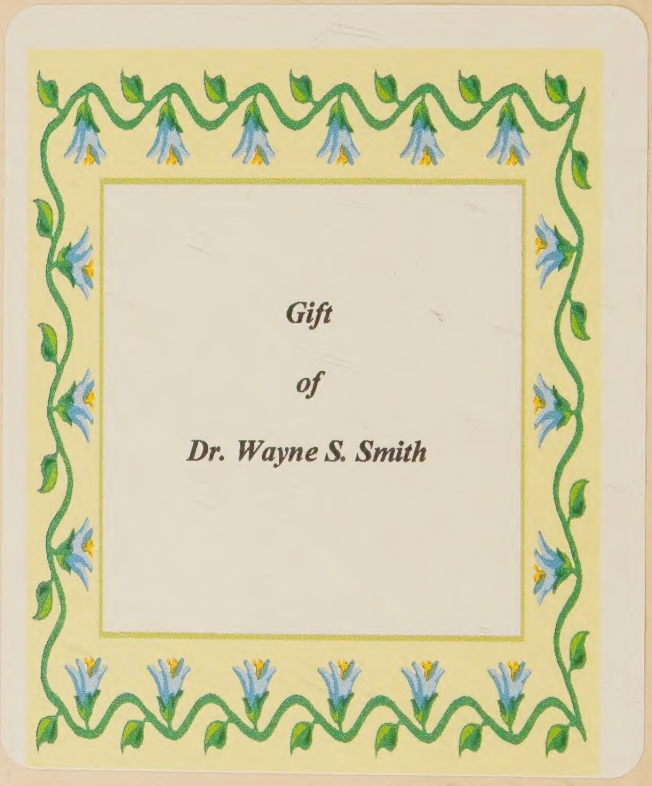

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THE
EXPOSITOR'S YEAR BOOK

A SURVEY OF THE BIBLICAL AND THEOLOGICAL LITERATURE OF 1926

Edited by

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HODDER AND STOUGHTON

PUBLISHERS LONDON

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PREFACE

Our aim this year has been again to furnish a survey of the work done in theology during the past year, particularly within the departments of biblical interpretation and exposition. We are grateful for the kind reception of the *Year Book*, and we have endeavoured to take account of some criticisms and suggestions offered by our readers. But the *Year Book* is issued on what are practically the same lines as before.

To Canon Box and Professor Robinson I am once more indebted for their kindness and skill in undertaking the Old Testament survey. Professor Fulton continues his valuable survey of theology in general, an asterisk being prefixed in Sections V–XIII to the books which he has been able to notice.

We have to acknowledge help given freely by some foreign scholars, especially by Professor Maurice Goguel, of Paris, and Dr. Ernest Pye, of the School of Religion at Athens.

JAMES MOFFATT.

Glasgow,
April 11, 1927.

ABBREVIATIONS

AJSL = The Americal Journal of Semitic Languages and Literature.
BZ = Biblische Zeitschrift.
CQ = The Congregational Quarterly.
CQR = The Church Quarterly Review.
EB = The Encyclopædia Britannica (15th Edition, new volumes, 1926).
ET = The Expository Times.
HJ = The Hibbert Journal.
IRM = The International Review of Missions.
JAOS = The Journal of the American Oriental Society.
JBL = The Journal of Biblical Literature.
JQR = The Jewish Quarterly Review.
JR = The Journal of Religion.
JTS = The Journal of Theological Studies.
NKZ = Neue Kirchliche Zeitschrift.
RB = Revue Biblique.
RHE = Revue l'Histoire Ecclésiastique.
RHPR = Revue d'Histoire et de Philosophie Religieuses.
RSPT = Revue des Sciences Philosophiques et Théologiques.
RSR = Recherches de Science Religieuse.
RTP = Revue de Théologie et de Philosophie.
R.T.S. = Religious Tract Society.
S.C.M. = Students' Christian Movement.
SK = Studien und Kritiken.
S.P.C.K. = Society for Promoting Christian Knowledge.
S.P.G. = Society for the Propagation of the Gospel.
TLZ = Theologische Literaturzeitung.
ZATW = Zeitschrift für die alttestamentliche Wissenschaft.
ZKG = Zeitschrift für Kirchengeschichte.
ZNTW = Zeitschrift für die Neutestamentliche Wissenschaft
ZST = Zeitschrift für Systematische Theologie.
ZTK = Zeitschrift für Theologie and Kirche.

I

MAGAZINE ARTICLES AND GENERAL LITERATURE ON THE EXPOSITION AND INTERPRETATION OF THE BIBLE

§ 1: GENERAL

A REVISED and enlarged edition of the *New Standard Bible Dictionary* (New York, Funk & Wagnalls, pp. xxiv, 965) has been issued, under the supervision of Dr. M. W. Jacobus, Dr. E. E. Nourse, and Dr. A. C. Zenos. Two introductory articles on "The Approach to the Old Testament" and "The Approach to the New Testament," by Professor J. E. McFadyen and Professor James Moffatt, open the volume, which is then laid out on the usual lines; it is well illustrated and clearly printed, two columns to a page. In some cases the original articles have been revised; in other cases, new articles have been inserted in order to bring the volume up to date. It is an admirable one-volume handbook to the critical and reverent study of the Scriptures, furnished with just enough detail to be useful for further study.

R. P. P. Synave, in *RB* (40–65), discusses "La doctrine de S. Thomas d'Aquin sur le sens littéral des Ecritures," arguing that Thomas believed in only one literal or historical sense of the Scriptures. The problem is further discussed on general lines by U. Holzmeister in *Biblica* (170–182). O. Eisefeldt's essay in *ZATW* (1–12) is devoted to a comparison of the two

methods of interpretation, the " religious-historical " and the " theological." The former with its stress on the relativity of past history seems to conflict with the theological instinct for an abiding, tireless faith or Word of God revealed in Israel. Both methods have their value, and they must be kept apart. Eisefeldt considers that the rigidly historical attitude is less popular than it was before 1914.

To this may be added A. E. Baker's paper on " The Value of the Old Testament " (*Theology*, July, 1–7) as a preparation for the New Testament revelation and as a permanent message for religion. H. Eberlein's pages in *NKZ* (37–61) on the educational value of the Old Testament take a similar line. Professor G. S. Duncan's sketch of recent Biblical Criticism (in *EB*, i, 368–371) notes that " the general critical position regarding the literary sources J E D P of the Hexateuch has been consolidated," and, with regard to the New Testament, that " the centre of gravity in criticism is shifting from the Gospel-story to the origin and development of the Christian society."

§ 2: THE OLD TESTAMENT

(*a*) *Text and Versions.*—The more important of the scattered contributions are Dom H. Quentin's *Essais de critique textuelle* (Paris) and his note (*RB*, 265–272) on a twofold source of the Vulgate in Exodus xxxviii. 24–25 ; O. Pretzl's study of the LXX MSS. of Judges (*Biblica*, 233–269), with articles like De Bruyne's survey of the three " anciennes versions latines du Cantique des Cantiques " (*Revue Bénédictine*, 97–112), and A. Baumstark's discussion of the Armenian text of the Psalms (*Oriens Christianus*, 158–168). There is further J. Fischer's argument (*Theologische Quartalschrift*, 308–335)

that the LXX of Amos goes back to an unvocalized Hebrew original text of Aramaic characters, and Fischer's larger monograph, *Zur Septuaginta-Vorlage im Pentateuch* (Giessen : Töpelmann, M.2.30), which argues, against Wutz, that the Hebrew consonantal text, and not a Greek transcription of it, in the Pentateuch at any rate, was the basis of the Septuagint.

R. P. Blake's essay on " Ancient Georgian Versions of the Old Testament " (*Harvard Theological Review*, 271–297) describes a manuscript at Tiflis, which was originally a codex of the Georgian version, based on a Greek translation.

With regard to the Septuagint, R. M. Gwynn's " Notes on the Authorship of Some Books of the Greek Old Testament " (*Hermathena*, 52–61) converge on the conclusion that Theodotius was not the translator of Chronicles (as Professor Torrey thinks), though he may have been the translator of Ezra-Nehemiah ; also, it is argued, on linguistic grounds, that Esdras A and the old LXX version of Daniel were translated by the same person, probably, though it is admitted that arguments from vocabulary cannot be decisive in the case of translations. Further, A. Rahlfs has published *Genesis* (Stuttgart : Priv. Würt. Bibelanstalt, pp. 201, M.3.50), the first part of the critical edition of the Septuagint, on which he has been for long at work. The prolegomena to the text are of much critical importance. Dr. Rahlfs reconstructs, and prints in fine type, the original text, with the variants appended. Similarly, D. H. Quentin's *Librum Genesis* (Rome : Vatican Press, pp. xlviii, 427) is the first part of the new variorum edition of the Vulgate, undertaken by the Papal Commission.

The most remarkable contribution to the study of the

Hebrew text is the Bible Society's edition of the Old Testament (British and Foreign Bible Society, London) in four volumes, " diligently revised according to the Massorah and the early editions, with the various readings from MSS. and the ancient Versions." The work was begun by Dr. C. D. Ginsburg, and has now been completed by other scholars. The student has before him the Hebrew text substantially as in Jacob ben Chayim's recension of 1524–1525 (Venice), with collections of over seventy manuscripts and references to ancient versions. The workmanship is thorough and the printing a marvel of clearness. Each volume (" The Pentateuch," " The Earlier Prophets," " The Later Prophets," " The Writings ") may be had separately. The edition is a critical, variorum presentation of the Massoretic text, which will be of incalculable value to the detailed study of the Old Testament, and the Society is to be congratulated warmly upon the enterprising spirit which has carried this vast work to such a successful completion. The set of four volumes costs forty shillings, and each volume may be obtained separately.

F. Baumgaertel's *Hebräisches Wörterbuch zur Genesis* (Giessen: Töpelmann, pp. 40, M.1.20) is a convenient little word-list, which will be of real profit to students who cannot consult the large lexicons.

(*b*) *Grammar.*—The main items to be chronicled are F. R. Blake's note on " The Hebrew Vowel Seghol " (*Oriens*, 10–13), P. Joüon's notes on lexicography (*Biblica*, 71–79, 162–170, 285–294), Ludwig Köhler's study of " Die Morgenröte im Alten Testament " (*ZATW*, 56–59), of the two names of the horse in Job xxxix. 5 (*ZATW*, 59–62), and of a Hebrew grammatical construction (in *Zeitschrift für Semitistik*, 196–197). Special contribu-

tions are also made to grammar by M. Lambert on the Hebrew optative (*Revue des Études Juives*, 218–219), by E. König on the general article (*ZATW*, 172–175), and by J. A. Montgomery on Semitic noun-formations (*JAOS*, 56–58).

(*c*) *Customs, Rites, etc.*—There is an informative article by A. Lods on " Les idées des anciens Israélites sur la musique " in *Journal de Psychologie* (239–264). Attention should also be paid to A. Causse's study of Hebrew blessings and curses, apropos of Balaam, in *Revue Anthropologique* (158–164), and to J. Boehmer's examination of " Wrath " (*ZATW*, 320–322) in the Old Testament as divine and daemonic. Boëhmer shows that seven of the eight words for " wrath " are used of God's Wrath, without mentioning God at all ; he thinks that this usage goes back to a time when men felt a dread of mentioning the deity's name (see Lev. xxiv. 16), lest it should let loose demonic, divine forces of malevolence.

The volume of *Mélanges offerts à M. Israel Lévi* (Paris, Durlacher) containing several contributions to Old Testament research, e.g. E. Benveniste's note on the Babylonian ' rabmag ' in Jeremiah xxxix. 3 and 13 (a military title = στρατηγός), L. Blau's essay on " Le moyen de détourner la malédiction dans la Bible " (183–196), and Israel Eitan's (223–232) suggestion of an Egyptian source for the title ' princes ' (of the Philistines).

Finally we must chronicle the discussion in *Biblica* on the demarcation of the two kingdoms (L. Heidet, 83–87, and E. Power, 87–95), and W. F. Albright's (*ZATW*, 225–236) paper on " The Topography of the Tribe of Issachar " (in Joshua xix. 17 f.). S. Krauss writes some pages in the *Zeitschift der Deutschen Morgenländischen*

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Gesellschaft (1–23) on the various classes and orders in ancient Israel as distinguished by dress, e.g. the King, the priests, the citizens, women, slaves, etc. He thinks that the dress of the priests, apart from their sacerdotal robes and duties, did not differ from that of the well-to-do laity. The hairy mantle of the prophets was a protest against the refinements of a luxurious civilization, and so on.

(*d*) *Religious Ideas and Beliefs*.—Dr. H. Gressmann's paper on " Foreign Influences in Hebrew Prophecy " (*JTS*, 241–254) starts from the fact that Egypt is the only country where we know of any considerable amount of ancient prophetic literature. There the connexion of prophetic oracles and folk-lore, and the collocation of threats and promises, are to be noted, as well as the patriotic and the dynastic interests of the oracles. The resemblances are held to indicate at least that " Israel borrowed the motif of a primitive monarchy " from the Egyptian movement of thought, though that never advanced to a Messianic phase. Babylonian traces are not to be seen clearly before Ezekiel and Zechariah ; they are most visible in Daniel. As Gressman observes, " it is not easy to discover such traces in the Old Testament, because the vigorous originality of the prophets enables them to transmute all foreign elements into their own spirit." However, in the matter of details, he notes how the precious stone of Yahweh (in Zechariah) " finds an exact parallel in the diamond of Ishtar," and how the cherubim, which in Ezekiel replace the earlier seraphs, " are Babylonian astral beings." The last-named point is discussed in an article on the " Cherubim " (*RB*, 328–358, 481–495), by P. Dhorme and L. H. Vincent, which is well illustrated, protests against this symbol of the divine energy being taken to indicate a wholesale

appropriation, by Hebrew religion, of Mesopotamian mythology. R. H. Pfeiffer (*JBL*, 211–222) examines the alleged evidence in favour of the theory that the Israelites used images of Yahweh, and finds it inconclusive; neither the teraphim, nor the bronze serpent, nor the bull images at Dan and Bethel were symbols of Yahweh; the second narrative in Exodus xxxii., describing the golden calf of Aaron, "is a piece of fiction written to vilify the sanctuaries of Dan and Bethel," but the author does not regard the calf as a representation of Yahweh.

According to P. Joüon the phrase "sons of the prophets" (*RSR*, 307–312) means neither the prophets as such, nor members of the guild of the prophets, but the disciples or pupils of the prophets. W. T. McCree's article on "The Covenant Meal in the Old Testament" (*JBL*, 120–128) starts from the fact that to share a meal implied, for nomads, a covenant relationship, and hence that there is usually some significance about a feast. Treaties, for example, are sealed by feasts (e.g. Genesis xxvi. 30 and Numbers xxv. 2). Women apparently were outside any meat covenant.

Does the phrase "this people," in passages like Isaiah viii. 6, xxix. 13, etc., convey a disparaging estimate? In *JBL* (134–148) Julius Boehmer discusses this point. He declines to overhear any contemptuous sound in "this" even in a passage like 1 Samuel x. 27, and proceeds to deny it (as against Duhm) in the Isaianic references, pointing to the lack of contempt in "this people" as used in Exodus iii. 21 and xviii. 18, or in prophets like Micah (ii. 11) and Haggai (i. 2). Had Isaiah used the phrase in a scornful tone, it would have been a blot on the prophet's reputation, and Boehmer is glad to have disproved the alleged evidence for such a usage.

Loe Jung completes, in *JQR* (287–336), his elaborate study of " Fallen Angels in Jewish, Christian, and Mohammedan Literature," by surveying the history of the interpretation. He shows that rabbis in the second century did not interpret Genesis vi. 4 of angels at all. The Christians came to regard Adam's disobedience and the lascivious infection of these angels as the source of sin, but the Jews held that Samuel " infected men with lasciviousness, of which Sinai purged Israel, obedience to God's law removing lasciviousness from those who might otherwise be affected by its temptations." The author's theory is that the folklore angelic interpretation of some such passages is very late. Thus he even explains Azazel as " the cruel, rough Azel " or rock, thinking that it was subsequently changed into a demon.

Starting from Kittel's monograph on *Die Hellenistische Mysterienreligion und das Alte Testament*, Professor J. A. Bewer, in *JBL* (1–13), enquires whether the Jews brought with them to Alexandria such religious ideas as that of a virgin giving birth to a divine child who should usher in the new Age (Isa. vii. 13). He thinks this unlikely, since the LXX translator, who used *παρθένος*, meant Ahaz's young queen. There is no proof that this conception of the Child and the Age " was entertained at the time of Isaiah, or in the Babylonian exile, or at the time of the LXX translator in Alexandria, by genuine Jews." In the *Princeton Theological Review* (308–316) R. D. Wilson denies that the Hebrew term could mean " young married woman," and asserts that the real difficulty which keeps students from translating it as " virgin " is " disbelief in predictive prophecy and in the almighty power of God, or in the desire to throw discredit upon the divine Sonship of Jesus."

The third century A.D. Jewish tradition of a Messiah

ben Joseph, who, after being slain with his followers in defence of the Holy City, would be raised to life by Messiah ben David, is traced back, by Dr. W. C. Dix (*JTS*, 130–143), to Genesis xlix. 10, 23–25 (where 24*d* is a gloss); the Messiah ben Joseph is the one who will come to Shiloh in Ephraim. An allusion to this is further found in the Testament of Benjamin (iii. 8), which is held to be echoed in the prophecy of Caiaphas (John xi. 50). "It is improbable that the Josephite expectation was ever held by any large number of Jews . . . but that the expectation lasted in some small circles is witnessed by its recrudescence in post-Christian Jewish rabbinism." In this connexion we may note R. Fruin's discussion of the ancient belief (*Nieuw Theologisch Tijdschrift*, 3–24) that the Samaritans were descended from Abraham's servant Eliezer, not from Abraham himself, and B. Moritz's examination of the Edomite genealogies (*ZATW*, 81–93) in Genesis xxxvi. = 1 Chronicles i.

(*e*) *Literary and Historical Criticism.*—G. Hölscher (*RHPR*, 105–126) describes the origins of the Jewish community during the Persian period, when they were permitted to return to Jerusalem. He agrees with Mowinckel that the memoirs of Nehemiah are the primary historical document for the epoch; he lays stress on the absorption in the Temple which characterized the community, as is plain from the prophets Haggai and Zechariah; national separatism and clericalism were the dominant forces. Thus Jewish society eventually became a religious society ruled by a high priest. The same period is covered in L. E. Browne's *From Babylon to Bethlehem* (Heffer, pp. 106, 3*s*. 6*d*.), which sketches the exile and post-exilic period, with some literary criticism. Thus Isaiah lxiii. 7–lxiv. are a Samaritan prophet's plea for recognition, as in Psalm lxxx. 1–3, a plea which the

rigid Jews rejected. This view of the Samaritans may be compared with Dr. Gaster's kindly estimate of them (see p. 183). The book affords a clear view of the period, and combines interest with accuracy.

Karl Budde's article in *ZATW* (177–224) on " Das Deuteronomium und die Reform König Josias " is an exhaustive and lucid discussion of recent work, especially of the theories which attempt to deny that Deuteronomy implies the centralization of worship at Jerusalem. There is also a thorough examination of the view, advocated by Hölscher and Professor Kennett and others, that Deuteronomy is post-exilic. Budde cannot find the argument for this position adequate ; he thinks it impossible for a programme like that of Deuteronomy to have been compiled, say, in the first Persian period. His own view is that Deuteronomy is a product of prophecy in the wake of Hosea, and that it was finally edited shortly before its discovery. Professor Welch (in *ET*, 215–219) defends against Dr. Battersby Harford the view that Deuteronomy did not centralize the cultus in Jerusalem, and that xii. 1–7 is an insertion. It is possible, he argues, that after the destruction of the shrine at Bethel (2 Kings xxiii. 15 f.) by Josiah, the local vessels and sacred books were transferred to Jerusalem, and the Code of Deuteronomy may have thus fallen " aside in one of the Temple rooms only to be rediscovered at the famous repair of the Temple itself." Then the priests furnished it with xii. 1–7 (this is what Jeremiah means in viii. 8), to render it effective against Northern Israel.

F. A. Farley's study of " Jeremiah and Deuteronomy " (*ET*, 316–318) argues that while Jeremiah did not start the Deuteronomic reform, he came to favour its propaganda (as xi. 1–18 shows), by way of compromise ; disappointed finally with the results of the propaganda, he came to the conclusion which he expresses in xxxi. 31–34.

The earlier sections of the history of Israel have raised some fresh discussion ; in particular there have been one or two important investigations into the Decalogue. Auguste Gampert's essay (*Le Décalogue*, Lausanne, pp. 28) notes the divergences in the text between the Hebrew, the Greek, and the Nash papyrus, which suggest that there was no official text of the decalogue at the beginning of the Christian era (p. 7). Literary criticism of the Old Testament does not yield any sure evidence for its date ; Gampert agrees here with Baudissin. Does the history of Hebrew religion, then, enable us to place it in the thirteenth century, i.e. in the age of Moses ? The Elohist in the eighth century included it (i.e. the version of Exodus xx.) in his work, but, according to Gampert, the internal evidence points to a date earlier than the prophets and is not irreconcilable with the Mosaic period. A very different view is proposed by Professor S. Mowinckel in a fascinating study which appears in *RHPR* (409–433, 501–525). He regards the accounts of the Decalogue in *J* and *E* as reflections of the temple-cultus at Jerusalem, the ritual including not only a feast but the recitation of divine commands. That is to say, he seeks the origin of the Decalogue-tales in the festival commemorated by psalms like l., lxxxi., xciv. and xcv., where the people were exhorted to remain faithful to the covenant which had been inaugurated at the far-off epiphany of their God at Sinai (see Deut. xxxi. 10–13). The decalogue is " la conciliation entre la prophetie et les conditions de la realité." The promise of long life in the fourth commandment is discussed in Lorenz Dürr's small pamphlet, *Die Wertung des Lebens im Alten Testament und im antiken Orient* (Münster i. W., Aschendorff, pp. iii., 47, M.1.80). The promise of long life is explained with reference to the longevity of the nation in the holy land. Later on, as Dürr shows, this expectation of bliss

became transmuted into an apocalyptic hope of resurrection. Dürr includes also in his pages an account of the valuation of life in the Old Testament, and of the various euphemisms for dying.

Alfred Boissier's paper on " Patriarches et rois antédiluviens " (*RTP*, 287–295) discusses the longevity of the patriarchs in connexion with the chronology of the primitive Babylonian kings, and incidentally the hypothesis that Cain (in Gen. iv.) is the eponym of the Tsiganes. Enoch (Gen. v. 21), it is pointed out, corresponds to the seventh antediluvian king in the Chaldean tradition, called Enmeduranki (Edoranchos) ; Boissier cannot agree with Gunkel that Enoch was a divine person who, after an existence in human form, was restored to heaven ; he considers it more likely that Enoch was a human being, raised to divine rank.

R. P. R. Tonneau's note on the sacrifice of Joshua at Mount Ebal (viii. 30–35), which is illustrated by photographs (*RB*, 98–109), attempts to localize the story. R. Eisler (*AJSL*, January, 73–85) holds that the narrator of Joshua x. 12–14 inserted the song about the sun standing still, from a collection of popular songs, and that the data of the Hebrew text and the LXX point to two different conceptions of the story ; E altered the original incantation-prayer of Joshua, addressed to the star-gods, into a prayer to God, and in the original form there was no thought of a miraculous *solstitium*. In the *Orientalistische Literaturzeitung* (779–782), H. Gressmann, after showing that the nucleus of Deuteronomy xxvii. goes back to a period before 722, proceeds to argue that the tale of Joshua xxiv. is still earlier, though later than 1 Kings xviii.

In *ET* (184–189) Dr. J. E. McFadyen discusses Hans Bruppacher's *Die Beurteilung der Armut im AT*, and points out how poverty is regarded as contrary to the divine

Will ; Deuteronomy xv. 11 is not a fatalistic acquiescence, when read in the light of the previous ten verses. God is the God of the resources of all the world, and wealth gained at the expense of others defies and contradicts His purpose. The Old Testament has no ascetic halo for poverty as in Buddhist or Christian monasticism ; it " does not show, on the economic side, how poverty is to be overcome," but protests against the exploitation of the poor by the rich as irreligious.

P. Ducros (*RHPR*, 350–365) writes " De la vendetta à la loi du talion," a paper on guilt as conceived in the Old Testament, in the laws of Hammurabi, and other ancient codes or customs. He notes the collective responsibility which led to the vendetta, and the slow and partial emergence of the view that an individual was at liberty to avenge a wrong.

Lack of space unfortunately prevents us from doing justice to A. von Gall's penetrating and far-reaching monograph on *βασιλεία τοῦ θεοῦ* (Heidelberg : Carl Winter, pp. xv, 491), which is described as *eine religionsgeschichtliche Studie zur vorkirchlichen Eschatologie*. It traces the conception of God's reign through the Old Testament and the New Testament, and re-opens among other issues the question of the origin of Hebrew eschatology. Von Gall disagrees with those who like Gressmann and Gunkel find eschatological views in early Semitic thought, and centres everything in the period of and after the exile, when Persian Eschatology supplied Yahwish with forms of thought and expression. Apart from the author's particular theories, the book provides a fine conspectus of the subject. It touches naturally on some issues of the Messianic belief, and this latter phase of faith in Judaism has been re-studied by G. R. Berry (*JBL*, 232–237). According to him, the foundation of Messianic prediction lies in 2 Samuel vii. 12, 14–16,

which may be pre-exilic; but otherwise all Messianic predictions are post-exilic, the earliest being those of Haggai and Zechariah, which go back to the Samuel-oracle. Even Isaiah ix. 2–7 and xi. 1–5 are post-exilic, and most of the others are dynastic. " The Messianic king is a figurehead, added to complete the picture of the re-building of the nation, regarded as a needed detail by some of the prophets, and not by others."

J. E. Hogg's note on the phrases for " Living Water " and " Water of Life " (*AJSL*, 131–133) covers the New Testament as well as the Old Testament. The Hebrew phrase thus rendered in the English versions means " running " or " fresh " water, but in John iv. 10–11 and vii. 38 ζῶν is nearer to " never failing." On the other hand in the Apocalypse (vii. 17, xxi. 6, xxii. 1, 17) ὕδωρ ζωῆς is best translated by " water of life." J. D. Bryan's essay on the meaning of the phrase " to take up the cross " (*ET*, 551–553) denies that it implies suffering or persecution; nor does it refer to the custom of a malefactor bearing his cross to the place of execution. It means a call to service (Luke xiv. 27, cf. ver. 33), and is a proverbial expression, from the ancient custom of lifting one's stake or tent-peg before a removal. When Jesus uses it, e.g. in Matthew x. 38, xvi. 24, Mark x. 21, Luke xiv. 27, He is claiming that His adherents must be willing to part with their closest family ties, and to break away from any ancestral, settled position, in order to follow Him; the true disciple must " break those bonds which, as with a stake, hold him to the world."

(*f*) *The Divine Names, etc.*—Leroy Waterman (*AJSL*, October, 1–7) proposes to render the Tetragrammaton by " Yahwoh." In *JBL* (323–325) Mr. G. R. Driver adduces fresh Aramaic evidence for the hypothesis that the mediah *h* only came into the Tetragammaton at a

late period, and then as a *litera prolongationis*, which was misunderstood ; hence *Yā(h)w* came to be erroneously *Yahw*, *Yahu* or *Yĕhô*, and also acquired an additional *h* to support the final vowel. He thus corroborates Dr. Cowley's theory, and adds evidence from the cuneiform inscriptions. Professor J. M. P. Smith (*JR*, 195–200), reviewing the work done on the rock-inscriptions at Sinai, hesitates to accept Grimme's discovery of Yahu (= Yahweh) and Moses in the inscriptions, but points out that these inscriptions (about 1500 B.C.) reveal the Sinaitic alphabet as the oldest Semitic alphabet and attest the presence of Hebrews on the southern end of the peninsula, though they " throw no clear light upon the story of the Exodus." E. Naville, in a study of the 17th chapter of Genesis (*ZATW*, 135–145), concludes that Abraham in Ur knew the divine name as *Yahu* or Lord, either in Accadian or Sumerian ; in xvii. 1, he contends, ' Shaddai ' is the Greek for an Aramaic or cuneiform term for " one's own God," i.e. it is not a Hebrew term.

In *ET* (327–330) J. W. Jack explains the significance of these Sinai-inscriptions, but prudently declines to draw conclusions from them, as to Moses, before the lettering is clearer. It is still in dispute, he points out, whether the alphabet is the primitive Semitic one, and he suggests that the clue may be found in the land of Midian, as yet hardly explored at all. Kurt Sethe's lecture (in *Zeitschrift der deutschen Morgenländischen Gesellschaft*, 24–54) is an exhaustive review of the literature on the inscriptions, which, after critically examining the various hypotheses, rejects summarily Grimme's reconstruction and concludes that the main interest of the inscriptions meantime lies in their language and script. They represent a Semitic consonantal alphabet in touch with the Egyptian hieroglyphics.

§ 3: SEPARATE OLD TESTAMENT BOOKS

GENESIS.—The volume on Genesis in *The Study Bible* (Cassell, pp. 143, 3*s.* 6*d.*) includes two essays. In the first, Dr. E. G. Jones points out that " it is time to recognize frankly that in the first and second chapters of Genesis we are not dealing with an accurate version of the actual process of creation, and that all attempts to ' harmonise ' it with modern science are doomed to futility." In the second, Professor A. C. Welch notes that Genesis in its present shape represents the official " document which the leaders of Israel employed for the religious guidance of their nation," and that its component sources, J and E, go back to Jerusalem and Samaria (Ephraim) respectively ; they must have been combined between the fall of Samaria and Josiah's legislation in 621 B.C. Finally, it is possible that they were amalgamated with P about the age of Ezra, in order to form our existing book of Genesis.

i. 2 [P. Joüon, *RSR*, 304–307] : " the Spirit of God " means " the air," and the verb rendered " moved " is chosen because the air was part of chaos, which was in a state of agitation and disturbance.

iv. 22 [J. Goettsberger, *Oriens* 16] : ' Cain ' after ' Tubal ' is an error, due to the Massoretic misreading of the LXX *καὶ ἦν*.

In *JBL* (128–133) John Martin suggests that a famine originally preceded the deluge. This was apparently the Babylonian tradition, as Professor A. T. Clay has shown recently in his monograph (1922) on *A Hebrew Deluge Story in Cuneiform*. Mr. Martin wonders whether v. 29 (Noah " shall comfort us . . . because of the ground which the Lord hath cursed ") does not refer to a similar tradition, since the curse does not refer to the curse at the Fall. He suggests that in vi. 5–8 and viii. 20–22 there are further traces of this tradition, according to

which the curse of the famine was revoked. It was practically suppressed, in order to leave the deluge-tale a unity. A restoration and translation of part of the Babylonian flood-tablet is offered by Professor Paul Haupt in *Oriens* (8–9):

When something of the morning began to grow light,
I arose and traversed the whole of the land;
I cut down large trees and stored them all,
I surrounded a tract on the lake-shore with a mound,
I cut down the jungle and fenced it with a wall,
I levelled the ground and brought what was necessary.
On the fifth day I laid down her frame;
With her bulwark 120 cubits her sides were high,
And 120 cubits was also the width of her upper deck.
I put on a forecastle and fenced her with a railing;
I put in six decks, dividing her with seven stories. . . .
Three sars of naphtha I put on board,
While her stevedores carried three sars of oil,
Apart from one sar of oil which was stored in the hold,
And two sars of oil which were put away by her skipper.
For our food I slaughtered oxen,
And killed sheep day by day.
With beer and brandy, oil and wine,
I filled large jars as with the water of a river;
They might have celebrated a feast as on New Year's Day.
Simples and salves I laid in with my own hand.
On the . . . day before sunset the ship was completed.
The gangways of the ship were very arduous,
But the compartments were filled above and below,
So that two-thirds of the sides went in the water.

xiv. [W. F. Albright, *Journal of Society of Oriental Research*, 231–269]: behind this narrative lies a poetical piece, perhaps an epic about Melchizedek, but the narrative itself describes a historical event about 1750 B.C. G. Bardy, in *RB* (496–509), traces the patristic views upon Melchizedek, and shows that the sect of Melchizedekians, which Epiphanius describes, only existed in that writer's imagination. The patristic interest in Melchizedek was started by the allusion in Hebrews vii. 1–6.

xxxii. 23–33 [N. Schmidt, *JBL*, 260–279] : the story is an aetiological myth ; the mysterious wrestler is the river-god Jabbok, whose shrine was Penuel, and he fights to defend his territory against the intruder ; but the intruder is the fighting El (or Israel) ; it is pointed out that round " the probable site of Penuel, Nahr el Zarka winds its tortuous way, circling about like a wrestler."

In *ZATW* (94–135) Professor S. Luria, of St. Petersburg, investigates the tales of Joseph and Moses in connexion with Egypt. The problem is to ascertain how far the historical fact of the Exodus from Egypt has been coloured and shaped in the Hebrew tradition. It is argued that the Joseph-tales were originally of Palestinian origin ; e.g. chap. xxxvii. goes back to a Palestinian royal-tale of Asiatic descent, and it is the oldest part of the Joseph-cycle. When the Moses-stories were composed, these Joseph-stories were worked over, in order that they might be incorporated into the Moses-cycle. The composition and the incorporation are attributed to the Hebrew Diaspora in Egypt, as the Egyptian colouring suits the eighth century and not any earlier period. It is argued that the sketch of the Exodus is historical in the main, but typical, and that romantic touches are to be found in it, e.g. the adventures of a national hero in some foreign land, and hunger leading to migration. Professor Luria further sees behind the tales the influence of the myth of the conflict between Horus and Seth.

xli. 45 [E. Naville, *Journal of Egyptian Archaeology*, 16–18] : Joseph's name in Hebrew (Zaphenathpaneah) corresponds to the Egyptian *thest nt pa anch*, i.e. " Head of the sacred college."

Leviticus.—xxv. 23–30 [J. E. Hogg, *AJSL*, 208–210] : render *litzmithuth* in 23 and 30 by " without right of redemption," instead of by " in perpetuity," and trans-

late *ahuzzath*, etc., in 34 by " their inalienable possession."

NUMBERS.—xii. 3 [C. F. Burney, *The Poetry of our Lord*, p. 167] : " Moses is the typical Old Testament instance of a man who was ' *ānaw* ' ; yet he certainly was not what we understand by the term ' meek ' " ; it means ' humble towards God,' as shown by " his refusal to take steps to vindicate himself against Aaron and Miriam, and in his leaving his vindication to God."

xxii. [E. F. Sutcliffe, *Biblica*, 3–39] : an argument against any literary analysis.

JOSHUA.—xv. 6 [F. Perles, *JQR*, 234] : *bohan* is a gloss, *ben* should be *b'ne*, and the closing words should therefore run, " to the hill-top of the sons of Reuben," *eben* as in Accadian (*ubanu*) meaning literally " toe " or " finger," and metaphorically, as here, " top of a hill " ; it is no longer possible to say why this hill was called after the sons of Reuben.

JUDGES.—iii. 9 [J. Goettsberger, *Oriens*, 15–16] : the LXX reading, in one group of MSS., σωτῆρα ἀγαθὸν τῷ Ἰσραὴλ points to an original γοθονιηλ, i.e. Othniel ; the transcriber of the Massoretic text misunderstood this, hence the awkward repetition of " children of Israel " and the too tardy mention of Othniel at the end of the sentence.

RUTH.—iii. 16 [J. Goettsberger, *Oriens*, 15] : the original text is preserved, not in the Massoretic but in the Peshitto and the Coptic, viz. : " ' Who art thou, my daughter ? ' And she said, ' I am Ruth,' and she told her all, etc."

1 KINGS.—xviii. 26 [G. R. Driver, *JTS*, 159] : Syriac confirmation for the rendering of *pisseah* as a contemptuous term for the pantomimic dance of Baal's priests.

2 KINGS.—iv. 13 [G. R. Driver, *JTS*, 158–159] : render, " Behold, thou hast separated all this separation for me " (i.e. made all these arrangements for me to have a private room to myself).

xxiii. 29 [W. W. Cannon, *ZATW*, 63–64] : in the light of 2 Chronicles xxxv. 20–24 and of the Peshitta version, the neutral and ambiguous terms of this verse imply a battle, not simply a murder, at Megiddo.

2 CHRONICLES.—xxii. 10 [G. R. Driver, *JTS*, 159–160] : the Hebrew verb *watdabbêr* (in " she destroyed ") is only used here in this sense, but the root corresponds to the Assyrian *dabru* (' violent ').

xxx. 21 [M. Buttenwieser, *JBL*, 156–158] : *bikhlê 'oz lahovah* requires no emendation, if *k'lê*(*shir*) be rendered " songs " or " melodies " (as in Amos vi. 5), *'oz lahorah* being the opening words of the song.

NEHEMIAH.—ii. 19–20, vi. 1–6 [W. C. Graham, *AJSL*, 276–278] : Gashmu or Geshem was perhaps an Arabian Envoy at Jerusalem in connexion with the Jewish move (reflected in Obadiah, ver. 7) to organize the Arab tribesmen against Edom.

JOB.—The data of the Book of Job afford Dr. R. H. Pfeiffer illustrations of " Edomitic Wisdom " (*ZATW*, 13–25). The folk-tale of Job's undeserved suffering is Edomitic ; the names of the *dramatis personæ* are also Edomitic (except those in the Elihu-speeches) ; and the tone of the poem answers to the pessimistic culture of the Edomites, which may have been partly " the result

of the depressing natural environment." Pfeiffer discovers traces of the Edomite sages of Teman in Proverbs xxx. 1–xxxi. 9 also. But it is in Job that, like Renan, he feels Edomite influence of a semi-sceptical spirit. Thus Elihu seems to him to voice the indignant protest of the Jew against such foreign teaching.

xxxix. 5 [L. Köhler, *ZATW*, 59–62]: most editors take *yarôd* and *pere'* as synonyms for the wild ass, but while the former means the onager, the latter means the zebra (Arabic, *fara*).

Psalms.—In *The Study Bible* (Cassell, pp. 145, 3*s.* 6*d.*) the expository notes are accompanied by two articles, one from the pen of Dr. McLean Watt, the other written by Professor J. E. McFadyen. Dr. Watt is convinced that many of the psalms are Davidic. Professor McFadyen on the other hand admits that " the superscriptions appear to be in some cases simply uncritical inferences from the contents of the psalms themselves," e.g. in the case of Psalm lxiii., which was not Davidic. He does allow, however, that a fragment like xxiv. 7–10 may have been composed by David, if the ' ancient gates ' are those of Jerusalem ; on the other hand, if they refer to the temple-gates, " the psalm must be long after Solomon." The conservative, traditional view of the titles is upheld by R. D. Wilson in the *Princeton Theological Review* (1–37, 353–395). F. H. Stead's articles on " The Idea of God in the Psalms " (*ET*, September, October) emphasize *hesed* as the basal idea of religion in these hymns, i.e. bond-kinship or loyal affection. The problems rise when suffering seems to throw doubt on God's loyalty to His people, and the psalms are haunted by the wrong idea that suffering is a punishment for sin, known or unknown. The 90th Psalm is a case in point—" a bundle of contradictions ! After the calm

dignity of the first lines, the writer yields to spasm after spasm of terror, of abject contrition, then of suppliant hope, and finally of a faith slowly recovering."

iv. (*JTS*, October, 39–48, W. E. Barnes] : written in view of a drought (ver. 7), which had shaken the religious faith of the psalmist's contemporaries ; while the leaders of the people are looking elsewhere for help, he maintains his confidence in Yahweh.

xx. [A. C. Welch, *ET*, 408–410] : written for the opening of a campaign ; the priests chant 1–5, and verses 6–8 are an oracle of some prophet who feels somehow sure that victory is certain, in reply to the sacrifices just offered ; the army shout verse 9 ; the hymn, composed " not far from the reign of Hezekiah," shows priests and prophets in alliance, using the spoken word to explain and transform the cult.

xxvi. [H. Wheeler Robinson, in *The Psalmists*, p. 54] : " The inner life of religion is so subtle and delicate that when moral conditions are emphasized, prominence may be given to man rather than to God, and moral respectability may replace the life-breath of faith. There are passages in the Psalms which show how real this peril was. The twenty-sixth psalm sounds like a comment on the words of the Pharisee condemned by Jesus, ' God, I thank Thee that I am not as the rest of men.' "

lxxv. [Jean Calés, *RSR*, 29–34] : the leader of the choir begins at verse 4, and verse 11 refers to Yahweh breaking the power of the ungodly ; the middle part of the poem " ressemble tantôt à un oracle prophétique, tantôt à un enseignement sapientiel."

lxxvi. [Jean Calés, *RSR*, 35–40] : read " the ancient hills " in verse 4, and " all nations of men " in verse 10*a* ; it is an ode of victory, probably to commemorate (as the LXX title suggests) the defeat of Sennacherib in 701 B.C.

lxxvii. [Jean Calés, *RSR*, 142–147] : an exilic hymn, perhaps by an Asaphite who adapted an earlier poem of Jeduthun (vers. 16–20) ; it is modelled on the psalm of Habakkuk.

lxxviii. [Jean Calés, *RSR*, 286–304] : a didactic poem, with no great literary pretensions ; verse 9, about the Ephraimites turning tail, is a generalization, not an allusion to some specific occasion—' they are perfidious and unreliable in their relations with God.'

lxxxi. (Jean Calés, *RSR*, 513–519] : from the years immediately preceding the exile, showing traces of Jeremiah and Deuteronomy ; in verse 5 read " from " for " through," and " I would " for " he would " in verse 16.

lxxxvii. [F. Wutz's *Die Psalmen Textkritisch untersucht*] : verses 4 and 5 are to be read, on a reconstruction of the consonantal text.

" Rahab and Babel are bulls as to their inhabitants ;
What is born in Philistia and Tyre are asses.
But of Zion one will say, ' Naught but men are born in her.' "

civ. 28 [E. M. Poteat : *The Religion of the Lord's Prayer*, p. 76] : " Give us bread ? How does God give us bread ? From nature—' in the sweat of thy face shalt thou eat bread.' God feeds the birds, but the psalmist sees that He does not pitch the food into their nests. ' That thou givest unto them they gather.' "

Psalms cxi.–cxvii. are studied as " The Egyptian Hallel " by H. H. Gowen in the *Anglican Theological Review* (21–41), the name referring to the use of the Exodus from Egypt in Psalm cxiv. A fresh translation is provided, with some notes. In Psalm cxiv. it is suggested that verse 2 is a gloss, and the same theory is applied to verses 17 and 18 of Psalm cxv.

cxxxix. [H. Hommel, *Archiv für Religions-Wissenschaft*, 193–206] : a study of this psalm in connexion

with the Atharvaveda iv. 16, 1–5, and Plutarch's *de Superstit.* iv., illustrating the rise of spiritual faith in a God everywhere present; the Vedic hymn underlies the conception voiced in the psalm.

PROVERBS.—vii. 22 [Israel Eitan, *AJSL*, 60–63]: render the second clause, "and as a deer is checked with (= on) a rope."

Ludwig Keimer (*AJSL*, October, 8–21) reiterates the conclusion that Proverbs xxii. 17–xxiii. 2 depends on the Egyptian 'Teaching of Amen-em-ope,' which the Hebrew sage edited for his own purposes, changing e.g. the Egyptian goose into an eagle in xxiii. 5 and eliminating all references to a reward after death. In the *Anglican Theological Review* (237–244) S. A. B. Mercer adopts the same view. In Proverbs xxii. 18 he adopts Sellin's conjecture and thus renders the opening sentences: "Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall be established as a tent-peg (not 'fitted') on thy lips." The original Egyptian manual had: "Bow down thine ear and hear my words and apply thine heart to understand them. It will be a good thing if thou set them in thy heart . . . they will be established as a tent-peg on thy tongue."

xx. 13 [P. Haupt, *JBL*, 354–355]: render,

> "Love not sleep, lest thou come to want;
> Open thine eyes (i.e. be wary) and have plenty of bread."

xxiii. 7 [J. Weill, *ZATW*, 62–63]: *nephesh* means "gorge, gosier."

xxiii. 21 [P. Haupt, *JBL*, 356]: render,

> "Be not among wine-bibbers, among gluttonous eaters of flesh;
> Drunkard and glutton come to poverty, and drowsiness clothes one in rags."

xxx. 29–31 [P. Haupt, *JBL*, 350–354]: restore the text with the help of the versions, to read as follows:

> "There are three that are stepping bravely,
> Yea, four that are strutting proudly;
> the lion, the mightiest 'mong beasts,
> which turns not away from any;
> the cock, holding up his comb,
> in the midst of all his hens;
> the ram, which is leader of his flock,
> and the king haranguing his retinue."

Song of Songs.—In *JAOS* (154–164) Professor N. Schmidt rejects the view of Erbt and Meek that Canticles is an Adonis Litany, though he allows that "it is altogether probable that the poet whose *diwan* of secular love songs has so fortunately been preserved to us derived some of his conceits and imagery from popular festivities." In *NKZ* (501–510) G. Kuhn revives a semi-allegorical interpretation of Canticles as the song of pure married love, adumbrating the passion of a soul for wisdom, a theory which is worked out in his *Erklärung des Buches Koheleth* (Giessen: Töpelmann, pp. 56), where he argues that the author of Ecclesiastes knew Canticles and deliberately spoke in it as "Koheleth," i.e. addressing a ("Kahal") wide, outside public on divine wisdom, whereas in Canticles the audience is an intimate circle of devout souls. Kuhn notes echoes and parallels in the New Testament to Ecclesiastes, e.g. Matthew vi. 7–9 = Ecclesiastes v. 1, Matthew xxiii. 23 = Ecclesiastes vii. 18, John ix. 4 = Ecclesiastes ix. 10, xi. 18, Romans ix. 16 = Ecclesiastes ix. 11, 2 Corinthians v. 10 = Ecclesiastes xii. 14, and James i. 19 = Ecclesiastes v. 1.

Ecclesiastes.—iii. 22 [Kuhn, *ibid.*, p. 22]: "who shall bring him to see what shall be after" life? The emphasis is on "see"; what lies beyond the grave

cannot be shown by any philosophical explanation, it is a matter of believing not of beholding.

iv. 13 [Kuhn, *ibid.*, p. 25] : the " old king " is the Achæmenidean dynasty personified, as embodied in Cyrus, who might be said, according to the legend of Herodotus, to have been born in captivity ; his successors had better learn a lesson from the humble origin of their founder, instead of being haughty and unteachable.

vi. 3–5 [Kuhn, *ibid.*, p. 30] : transfer the words " and moreover he has no burial " from verse 3 to verse 5 after " known it."

vii. 11–12 [Kuhn, *ibid.*, p. 35] : transfer these verses to their proper place between verse 14 and verse 15.

vii. 26–29 [Kuhn, *ibid.*, pp. 39–41] : re-arrange these verses thus, 27, 28*a*, 29, 28*b*, 26.

ix. 15–16 [Kuhn, *ibid.*, p. 47] : compare Acts xxvii. 9 f.

Isaiah.—In *JBL* (251–259) M. M. Kaplan challenges the ordinary explanation of Isaiah vi. 1–11 as an inaugural vision, and argues that it represents " a heartbreaking experience that could have come only after many years of seemingly hopeless effort " in the mission of recalling the people to repentance and righteousness. The prophet now felt convinced, almost against his will, that they were doomed. The introductory words " in the year that King Uzziah died " are an editorial, misleading comment.

viii. 6*b* [Karl Budde, *ZATW*, 65–67] : a defence of this clause, based on a slight conjecture, which yields this sense—" this people has despised the waters of Siloah which flow so gently."

xiv. 28–32 [Kemper Fullerton, *AJSL*, 86–109] : 30*a* and 32*b* are later insertions in an oracle which, if the title be correct, belongs to the year 720 B.C., the year of

Ahaz's death; Isaiah does not voice any faith in the inviolability of Zion.

xl.–lxvi.

xl. 26 [J. A. Thomson, *The Gospel of Evolution*, 24–26]: When Laplace told Napoleon that he had "no need of the hypothesis" of God, he simply meant that "no one could speak of God and of gravitation in the same breath. And yet while the astronomer as astronomer may regard the system of the stars as autonomous or sufficient in itself, requiring no underpinning, he may be very religious in the sense that he discerns with the spiritual eye the Power and Wisdom of God, and cannot without this belief think steadily of the significance and purpose of all that his science describes. As the poet wisely said, 'The undevout astronomer is mad.' So far as we understand these matters, there is no contradiction in accepting as astronomer some form of the nebular hypothesis and yet as a religious man joining with the psalmist in saying, 'Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number; He calleth them all by name by the greatness of His might; for that He is strong in power, not one faileth.'"

In *JBL* (171–189) F. Stummer prints cuneiform parallels to Isaiah xl.–lxvi., and there has been some work on the Servant-Poems in this part of the book of Isaiah. Professor A. Guillaume's articles in *Theology* (2–10, 63 f.) continue the argument noticed in our last year's issue (p. 54). They combine religious interpretation with some exegetical details. Thus in liii. he refuses to see that the Servant is represented as suffering from leprosy, maintains that the Servant is not the nation; and points out that "he was oppressed" (in ver. 7) is too weak a rendering, since the term *nigger* "implies harsh, tyrannous treatment as of a slave-driver,

and is used of Pharaoh's foremen of labour gangs." One of his arguments is that the language of the passage does not necessarily mean the infliction of suffering by God, but only the permission. " God allows it, and conditionally transfers the innocence of the sacrificed to the guilty offerers." The Servant " will only see His spiritual descendants when His soul is made a quiet-offering —i.e. when Israel confesses in the words of the foregoing prophecy that He was pierced for *their* transgressions." Hence the vicarious sacrifice is regarded " not as a welcome means to escape the penalty of one's own sin, but as a logical outcome of sin in the whole human race."

The author ventures to think that the passage is all prophetic, i.e. that the mission and sufferings of the Servant, no less than his exaltation, are in the future. " It is, to my mind, simply impossible that such a person as the Servant of Jehovah must have been could ever have existed without leaving an indelible mark on the sacred literature of the Hebrews." It is finally argued that Jesus accepted the ideal figure of the Servant as His own.

That the Servant was a historical character of the exilic period (xlix. 3 identifies him with the nation) is the conclusion of Professor W. Staerk's contribution to the ' Servant ' problem (*ZATW*, 242–260), which begins by examining the alleged unity of the poems, and decides that xlix. 8 f. is a piece by itself. As for the Servant in lii. 13 f., Staerk feels baffled by the mysterious character of the piece ; liii. 1–9 lies between lii. 13–15 and liii. 10*b*–13, and liii. 10*a* is the link between them. The uncertain element is in the interpretation of liii. 10*b*–13. Does the latter passage refer to the mission of the Servant to the outer world of paganism, or indirectly to his prophetic mission to the people as a preparation for God's

reign on earth? Dr. A. Marmorstein's article (*ZATW* 260–265) is shorter and less hesitating; he offers some exegetical notes, e.g. on li. 3, where he takes the meaning to be that the Servant hid his face as an unclean person, like the leper in Leviticus xiii. 45, and in verse 10 the threefold blessing of children, long life, and earthly bliss is promised or predicted. How this can be reconciled with verse 9, Dr. Marmorstein does not see. He is clear that the Servant was not expected to die, and thinks that verse 9 is a later insertion, perhaps due to later Messianic conceptions which were not in the original text.

xliii. 22–25 [Melville Scott, *ET*, 270–271]: contains an echo of the scathing reference to sacrifices in Jeremiah vi. 20, and originally lacked the word "not" in verse 23 (before "brought" and "honoured") and "no" and "neither" in verse 24, the point being that God does not need propitiatory sacrifices to induce Him to forgive.

xlv. 1–4 [Sir Percy Sykes, *Contemporary Review*, 447–452]: an article on Cyrus the Great ("among the heroes who have appealed to me"), which declares that "few parallels are more striking in history than" that between this passage and the Babylonian cylinder which writes, "Merodach sought out an upright Prince whom he took by the hand, Cyrus; he named his name."

JEREMIAH.—ii. 31 [L. Köhler, *ZATW*, 62]: read *îm eretz tsama' lâh* (see Ezek. xix. 13).

xi. 18–xii. 6 [H. H. Rowley, *AJSL*, 217–227]: replace xii. 6 between xi. 18 and 19, and xii. 1–3 between xi. 20 and 21; xii. 4 and 5 are alien to the passage; this rearrangement avoids the difficulty in the canonical text, "which represents the prophet as renewing his appeal for punishment upon his foes immediately after

he has received the divine assurance that it shall be visited upon them."

xxxix. 3 [J. A. Bewer, *AJSL*, 130]: after 'Nergal-sharezer' the *samgar* of the Hebrew text is the equivalent of Sinmagir, the Akkadian city of which (according to the recently discovered inscription of Nebuchadrezzar II) Nergalsharezer was governor. S. Feigin (*JBL*, 149–155) examines the same passage (together with ver. 13) and comes to another conclusion, viz. that *samgar* is "the priestly official *Sim Gar* who appears in the early Sumerian contracts," i.e. the head of a priestly family. Verses 4–13 are an interpolation, according to Feigin, and Nebushazban was "an omina-priest" (i.e. one who foretold the future of the wars). Verse 3 originally ran: "All the princes of the King of Babylon came in and sat in the middle gate, even Nebuzaradan 'the cook,' Nebushazban the omina-priest, Nergalsareser the high priest," etc.

Ezekiel.—vii. 5–14 [J. A. Bewer, *JBL*, 223–231]: 3–4 and 8–9 are doublets, as are 5–7 and 10–12; emend 7*b* to read "the day is near, it does not tarry nor delay" (as in 11), and 5 to read (as a figure of the final judgment),

> Behold, the fruit harvest comes,
> behold, the vintage comes!

10*b* and 11*a* are interruptions of the original text which runs—

> Behold the day! Behold, the end has come!
> Perverted justice has blossomed,
> Pride has budded,
> Wickedness has risen up into a rod.
> It does not tarry nor delay.
> The time has come, the day has drawn near.

12–14 is to be amended, in order to yield—

> Let not the buyer rejoice,
> nor the seller mourn,
> for the seller shall not return to that which is sold,
> not one as long as he lives.

Nor shall the buyer keep that which he bought,
for (my) wrath is upon all its multitude.

xvi. 4 [I. W. Slotki, *JTS*, 271–272] : *umoldotayikh* at the beginning of the verse may be an " apocopated and syncopated " reproduction of the following three words.

xviii. 10 [I. W. Slotki, *AJSL*, 63–66] : original text is reflected in the Peshitta, and ran thus, וזעשה אהד מאלה.

Daniel.—G. R. Driver's article on " The Aramaic of the Book of Daniel " (*JBL*, 110–119) effectively proves, as against some conservative apologists, that the Aramaic passages " cannot have been written at any time in the sixth century by an author who had spent the greater part of his life at the Babylonian court." Professor N. Schmidt (*JAOS*, 1–7) argues that the old Greek version of it in Codex Chisiansis represents an Aramaic text, earlier than the text represented in the canonical Hebrew text, and that the alterations and additions in the latter as well as in Theodotion witness to the tendency to embellish such stories of lions as are told in connection with Daniel, Androcles, and Thekla. He suggests that the lions did not eat Daniel since it is well known that " lions in captivity which are fed in the day do not hunt for prey during the night, but sleep, and in that sleep, as numerous witnesses affirm, are not aware of the presence of human beings near them." Professor W. Baumgartner's (*ZATW*, 38–56) article on fresh cuneiform data for Daniel is based on Sidney Smith's *Babylonian Historical Texts* (1924) ; he cannot agree that these British Museum texts yield historical suggestions for Nebuchadnezzar or for ' Belteshazer.' Again, Julius Lewy's theory that Daniel i. 1*f* is not unhistorical in its chronology is carefully examined and set aside.

Martin Roth's study of the " Composition of the Book

of Daniel" (*SK*, 143–163) converges on the theory that ii. and vii. contain the oldest sections, these visions dating from the reign of Alexander. The Daniel legends of i.–vi. were collected in the course of the third century B.C.; viii. and ix. were added after the desecration of the temple; x.–xii. are still later. In chapter vii., verses 9, 10 and 13 are an addition, which, like the similar passages about the Son of Man in Enoch, goes back to a common source.

viii. 25 [J. Goettsberger, *Oriens*, 14]: Theodotion's version goes back to a Greek transcription of the Massoretic text.

Hosea iv. [Karl Budde, *JBL*, 280–297]: 1–10 is directed against the priests, verse 3 being an interpolation; numerous suggestions are offered for the correction of the text, which about verse 15 is notoriously difficult; the speaker (from ver. 2 onwards) is Yahweh; Budde declines to shift verse 11 to the end of verse 14.

xii. 3 [B. Helles: *ZATW*, 317–318]: an Iranian mythological parallel.

Joel.—Mr. W. W. Cannon's essay on "'The Day of the Lord' in Joel" (*CQR*, October, 32–63) covers more than its title, for he discusses this eschatological phrase in the prophets of Israel, from Amos onwards. Thus Malachi, who ignores the traditional associations of the phrase, reverts to the position of Amos, that the Day would be a serious ordeal instead of a blissful triumph, and is mainly interested in its outpouring of the Spirit on redeemed Judah. Joel, a citizen of Jerusalem, who wrote soon after Malachi, about 450–400 B.C., also "places the regeneration of his people by the Spirit of Yahweh *before* the Great Day, not, as Ezekiel did, after that event," in a vague, ideal crisis. Mr. Cannon believes

in the unity of the book, though a certain interval must have elapsed between i.–ii. and iii.–iv. Joel predicted a plague of real locusts. Also, he was almost the last of the prophets, and in his apocalyptic visions drew upon his predecessors; he "found various pictures, representations, and ideas in the works of his predecessors and wove them, perhaps not very skilfully, into an order of his own." The post-exilic date of Joel is also advocated in L. Dennefeld's articles on "Les problèmes du Joel," the last of which has just appeared (*Revue des Sciences Religieuses*, 26–49). In the *Zeitschrift des Deutschen Palästina-Vereins* (168–171).

L. Bauer discusses Joel's language about the locusts, in view of the locust-plague of 1915, and concludes that the enigmatic names in i. 4 refer to stages of development in the locust.

ii. 23 [W. W. Cannon, *CQR*, 35]: for "He hath given you the former rain moderately" read the Hebrew vowels as "He hath given you the teacher in righteousness" (so Vulgate, etc.); but *hammoreh* means "the teaching order" (as in Isaiah xxx. 20), not any individual such as Joel himself or the Messiah.

Amos.—vi. 1 [H. Highfield, *ET*, October, 45]: the LXX throws doubt not on 'Zion' in the Massoretic text but on the adjective *sha'anân*.

Micah.—vi.–vii. [F. C. Burkitt, *JBL*, 159–161]: a prophet's voice from northern Israel; Samaria's walls are to be rebuilt (vii. 11); in vi. 6–8 the seer is instructing one of the new settlers (2 Kings xvii. 23–41), who was uncertain how Yahweh was to be worshipped in the land.

Nahum.—Professor Paul Humbert's "Essai d'analyse

de Nahoum i. 2–ii. 3," in *ZATW* (266–280), disentangles an alphabetic hymn in i. 2–8, then a question and answer (in 9–10). He sees two short oracles in the following passage, one addressed to Judah (12–13) and the other to the king of Nineveh (i. 14*a*, 11, 14*b*). Finally ii. 1–3 is a chant of victory. A number of textual conjectures are offered. Humbert dates the prophecy in the autumn of 612 B.C., on the occasion of the fall of Nineveh, and connects it with the liturgical celebration of Yahweh's royal power at the New Year festival, when the news of Nineveh's fall reached Jerusalem.

HABAKKUK.—ii. 4–5 [W. C. Graham, *AJSL*, 128–129] : emending the text slightly, take these words as the message to be written on tablets, and render—

> " Behold his nature is distorted, crooked, within him,
> But the innocent shall live by his faithfulness ;
> How much less shall he, the faithless one, live !
> Shall the haughty man have success ! "

ZECHARIAH.—M. I. Touzard's studies of " L'âme juive au temps des Perses " (*RB*, 174–205, 359–381) discuss the religious situation at the re-building of the temple, as portrayed by the prophets Haggai and Zechariah ; Zechariah iv. 6*b*–10*a* is an erratic boulder in its present context, perhaps, like iii. 9, the débris of a section on Zerubbabel ; Zechariah xiv. is an apocalyptic piece, out of line with Zechariah ix.–xiii.

xii.–xiii. 1 [*JTS*, October, 1–9, R. H. Kennea] : composed about 141 B.C., the author having " adopted a *past* standpoint from which he ostensibly predicts events which as a matter of fact were past at the time of his writing."

§4: SEPARATE NEW TESTAMENT BOOKS

MATTHEW.—iv. 12 [C. Bruston, *Etudes Théologiques et Religieuses*, 53]: παρεδόθη here and in Mark i. 14 means "handed over to" (Antipas, by the Jewish authorities), not "arrested"; it was only at a later period, after the mission of John iii. 23, that he was actually imprisoned, and Jesus had returned to Galilee before that.

v. 1 [C. Bruston, *ibid.*, 53–54]: καθίσαντος αὐτῶ means "and, as he settled (cf. Luke xxiv. 49, Acts xviii. 11) there," αὐτῶ being an adverb.

Julius Boehmer, in *JBL* (298–304), proposes to render "poor in spirit" in Matthew v. 3 by "poor in Pharisaic theology"; they are "blessed" because they have not their minds stored with the legalistic theology of the schools. In the eyes of the authorities they were "poor," simple-minded, ignorant creatures, destitute of the correct "wisdom" of the scribes. Jesus pronounces this state a real recommendation.

v. 6 [C. F. Burney, *The Poetry of our Lord*, 167–168]: τὴν δικαιοσύνην is a superfluous addition, no "more necessary here than it would be in Isaiah lv. 1–2, a passage which was probably in our Lord's mind when He framed the beatitude."

v. 13 [C. Bruston, *Etudes Théologiques et Religieuses*, 31–32]: "wherewith shall it be salted" does not refer to the salt but to the earth.

v. 18 [C. Bruston, *ibid.*, 32–34]: translate, "Is it till heaven and earth pass away that not an iota shall pass from the Law? It is till all is fulfilled" (i.e. at the coming of Messiah).

vi. 9–13 [C. Bruston, *ibid.*, 34–36]: ἐπιούσιος means "(bread) for to-morrow," and "from evil" is better than "from the Evil One."

vii. 6 [F. Perles, *ZNTW*, 163–164]: the original

Aramaic should be rendered, " Hang not rings on dogs, and put not pearls on the snouts of swine " (as Proverbs xi. 22) ; " perhaps *μήποτε . . . ὑμᾶς* is merely a gloss on the Greek mistranslation."

viii. 17 : In the London *Times* (July 30) a photograph was published of " the finely sculptured head which has been discovered in the cloisters of the ruined fifth-century Christian basilica at Jerash, Transjordan, and is thought by Professor Garstang, Director of Antiquities in Palestine, to be the earliest known representation of the bearded Christ. The head probably dates from the second century, and although it bears considerable resemblance to well-known representations of Zeus, the marked expression of pain in the face distinguishes the head from the classic convention."

viii. 20 [S. Luria, *ZNTW*, 282–286] : take " Son of man " in its Aramaic original sense of " man," and compare the saying in Plutarch's Life of Tiberius Gracchus (ix.) that " while the wild beasts in Italy have holes (*φωλεὸν*), and while each has its lair, men wander homeless with their children and wives " ; it is one of the passages in which Jesus depicts the sad lot of the poor in the social disorder due to rich folk in the land.

viii. 22 [Felix Perles, *ZNTW*, 286–287] : plea for a fresh reconstruction of the Aramaic original which ran, " Leave the dead to the burier-of-the-dead, damit er ihnen das Geleit gebe ! "

ix. 8 [C. Bruston : *Etudes Théologiques*, 54] : *τοῖς ἀνθρώποις* means " for (on behalf of) men," the power having been given to Jesus in their interests.

x. 23 [T. H. Weir, *ET*, 237] : " till the Son of man be come " means no more than " till the heavens be no more " (Job xiv. 12), and the verse simply says that " to go through the cities of Israel would be a long business, if it ever came to an end at all."

xi. 23 [C. Bruston, *Etudes Théologiques*, 42–43] : read *ἦ ὑψωθήσῃ, ἢ* (i.e. which hast been exalted, verily, etc.), i.e. there is no rhetorical question.

xvi. 12 [C. Bruston, *ibid.*, 45–46] : here and in Luke xvi. 16 render, " the kingdom is violently attacked " (by enemies of John and of Jesus).

xvi. 18 [C. C. Oke, *ET*, 476–478] : *ἐκκλησία* is a mistranslation of the Aramaic עדה, which here meant " testimony " ; for the " building " of a testimony or witness, see Psalm cxix. 152.

xvi. 18 [C. Bruston, *Etudes Théologiques et Religieuses*, 43–44] : *αὐτῆς* refers to the *πέτρα*, not to the *ἐκκλησία*, and the point is that Hell cannot resist the victorious onset of Christ's truth or Rock.

xxii. 1–14 [W. B. Selbie, *ET*, 266–269] : the parable of the Marriage Feast is an illustration of judgment on moral slackness, but also of grace in judgment ; the former note, i.e. of the dire consequences of indifference to the Gospel, is too much ignored in modern preaching.

xxv. 1–13 [James Reid, *ET*, 447–451] : the parable of the Ten Virgins a study of the faith which Jesus demanded, as a faith which is prepared to wait.

xxvi. 17 [C. Bruston, *Etudes Théologiques et Religieuses*, 56–57] : *τῇ δὲ πρώτῃ τῶν ἀζύμων* is an error of translation, the original Aramaic *qadmat* (= before) being mistaken for the adjective *qadmaya* (= first) ; hence there was no contradiction between the synoptic tradition, in its Aramaic soil, and John xiii. 1.

xxviii. 1 [P. Gardner-Smith, *JTS*, 179–181] : Matthew, in re-writing Mark xvi. 1, omitted the action of the women, but retained *ὀψὲ δὲ σαββάτων* (as his paraphrase of Mark's *διαγενομένου τοῦ σαββάτου*), and, forgetting this, as he went on to Mark xvi. 2, added *τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων*, not meaning to use

ἐπιφώσκειν in an unusual sense; in Luke's version (xxiii. 53, 54) verse 54 is not original.

xxviii. 17.—In a note on the five Greek words which are rendered "doubt" in the NT (*ET*, 335), T. Nicklin distinguishes intellectual doubt or hesitation from the unbelief of moral unfaithfulness, and points out that 'hesitate' should be the word used in Matthew xiv. 31 and xxviii. 17. But in the latter passage, C. Bruston (*Etudes Théologiques et Religieuses*, 57) renders οἱ δὲ ἐδίστασαν by "and they (all the eleven) had doubted."

Mark.—i. 1–3 [R. S. T. Haselhurst, *Theology*, 283–284]: "a crude but well-meaning attempt" to fill up the gap before i. 4, which was left when the original leaf of Mark's gospel was lost; the original Marcan opening may be implied in Matthew i.–ii. Verse 1 is merely the title of the Gospel, and verses 2–3 are no more than one of the conventional proof-texts used by early Christians.

i. 1–4 [E. W. Lummis, *Theology*, July, 32]: verses 2 and 3 are a parenthesis, and verse 1 is continued in verse 4 ("The beginning . . . was John the Baptist," etc.).

ii. 1 [C. Bruston, *Etudes Théologiques et Religieuses*, 55]: δι' ἡμερῶν means "in the course of (these) days," not "after."

iii. 21 [C. Bruston, *ibid.*, 55–56]: οἱ παρ' αὐτοῦ means "those who were there" (αὐτοῦ being adverbial).

iv. 11–12 [C. Bruston, *Etudes Théologiques et Religieuses*, 44–45]: "But for the outsiders everything is reduced to parables," i.e. the fault is theirs, not Christ's, for He meant parables to be intelligible illustrations of religious ideas (see Matthew xiii. 34, 35).

xiv. 24 [C. Bruston, *Etudes Théologiques et Religieuses*, 49]: μου refers to τῆς διαθήκης not to τὸ αἷμά.

LUKE.—i. 39 [J. F. Springer, *Anglican Theological Review*, 47–55] : *πόλιν* not a mistranslation of *m'dinah* (= province, or land).

ii. 6–20 [L. Harrie, *Archiv für Religionswissenschaft*, 369–382] : Gressmann's theory that the story of the shepherds is derived from Plutarch's legend about the birth of Osiris does not bear examination ; but Luke altered the " cave " of the original tale into a " stall " ; the soil of the story is Hellenic.

ii. 7 [H. J. Cadbury, *JBL*, 317–319] : *φάτνη* probably means not " manger " but an open space, a place or enclosure in the open, i.e. *sub divo* ; the following clause (" because there was no room for them in the inn ") simply " emphasizes the lack of shelter."

vii. 41–47 [W. M. Macgregor, *ET*, 344–347] : love the consequence, not the occasion, of forgiveness ; Jesus believed, as he said to the woman " Go in peace," that the love which His pardon had evoked would not be blighted.

vii. 47 [J. C. Gregg, *ET*, 525–526] : the Archbishop of Dublin suggests that *οὗ χάριν* means " because," and that the original Greek ran, *λέγω σοι, οὗ χάριν ἀφέωνται αἱ ἁμαρτίας αὐτῆς αἱ πολλαὶ, ὅτι* (" that " or *καὶ*, ' verily ') *ἠγάπησεν πολύ κτλ*, though he cannot produce any exact counterpart of this usage.

ix. 55 [C. Bruston, *Etudes Théologiques et Religieuses*, 46] : *οὐκ οἴδατε* is interrogative, " Know ye not, etc. ? "

x. 25 [P. Thomson, *ET*, 526] : *ἐκπειράζων* means not " tempting " but " testing " ; the man was an honest inquirer.

xi. 5–8 [A. D. Martin, *ET*, 411–414] : two lessons on prayer—it must be unselfish, and it must be reasonable ; " importunity " does not mean a frantic frenzy, but an absorption of our whole energies, which makes the praying soul both daring and persistent.

xi. 18 [C. Bruston, *Etudes Théologiques*, 46–47] : take " Because (= as for what) ye say, that I cast out devils through Beelzebub " as the first part of the sentence, whose second part is verse 19.

xii. 49–50 [C. Bruston, *ibid.*, 47–48] : *πῶς συνέχομαι* expresses not a complaint but an invincible resolution.

xvi. 1–13 [J. F. McFadyen, *ET*, 535–539] : the steward is held up as a warning, as " one to whom a trust has been committed, and who evades his difficulties by lowering his master's claims."

xvii. 20 [E. P. Boys-Smith, *Theology*, October, 218–220] : *οὐ μετὰ παρατηρήσεως* means " not coming as you look about " or scan the distant horizon, and *ἰδοὺ ἐντὸς ὑμῶν* is an antithetical phrase which means that the kingdom " is within your reach " ; the contrast, differently put in Matthew xxiv. 26, is " between keeping a lookout and scanning the distant horizon, and being confronted with what lies under the eyes, so near as to be within reach."

Canon J. G. Simpson's article on the Parable of the Pounds (Luke xix. 11–27) argues that in speaking it Jesus faced the fact that His death and resurrection would herald an interval during which faith must live and work until His return (*ET*, 299–303).

xviii. 7 [C. Bruston, *Etudes Théologiques et Religieuses*, 48] : take *καὶ μακροθυμεῖ ἐπ' ἀυτοῖς* as the beginning of a new sentence, continued by *λέγω ὑμῖν κτλ.*

xx. 38 [C. Bruston, *ibid.*, 49] : *πάντες αὐτῷ ζῶσιν* refers to the risen and living.

xxii. 17 [R. Eisler, *ZNTW*, 15–22] : *λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς* implies—here Eisler agrees with Spitta—that Jesus took the Kiddush-bowl in his hand and that the disciples poured from it into their own cups (*ἐκχυννόμενον ὑπὲρ ὑμῶν*).

xxiii. 31 [C. Bruston : *Etudes Théologiques et Religi-*

euses, 49–50] : what one does " in " (the case of) " a dry tree " is to cut it down, whereas one simply prunes a green tree, so that the words contrast a measured chastisement with a destructive punishment.

i. 47 [R. B. Y. Scott, *ET*, December, 93–94] : read " Israel " (i.e. Jacob) for " Israelite," Nathanæl being James the son of Alphæus, called Nathanæl to distinguish him from the other disciples of the same name.

JOHN.—ii. 1 [S. Tonkin, *CQ*, 488–492] : a symbolic picture of the new gladness produced by the Resurrection " on the third day," when Heaven and Earth are united in a fruitful union.

iii. [J. H. Michael, *ET*, 428–429] : re-arrange the text, placing 31–36 between 13 and 14 ; perhaps the displacement of the original was due to the occurrence of " Son of Man " in verses 13 and 14.

iii. [T. Cottam, *ET*, December, 91–92] : agrees that iii. 31–36 follows iii. 13, places iii. 14–21 after xii. 50, and xii. 36*b*–43 after iii. 14–21 ; ii. 13*b*–22 follows xii. 19, and ii. 13*a* is the opening for v. 1*b*–47 ; v. 1*a* is an interpolation.

iii. [F. W. Lewis, *ET*, December, 92–93] : disagrees with J. H. Michael's view of iii. 31–36.

iii. 25 [A. C. Bouquet, *JTS*, 181–182] : should not *'Ιουδαίου* be altered to *'Ιησοῦ*, to yield a better sense ? (see below).

In Dr. A. Buechler's essay (*JQR*, July, 1–82) upon " The Levitical Impurity of the Gentile in Palestine before the year 70," he incidentally explains the statement of xviii. 28 that " the Jews went not into the judgment hall, lest they should be defiled, but that they might eat the passover." As Josephus records (*Wars*, vi. 9, 3), Jews in a state of impurity could not participate in any sacrifice ; those who intended to take part in the sacri-

ficial meal of the passover " purified themselves for that occasion by an immersion," Dr. Buechler explains, " or, if they had been defiled by a corpse, by a week's purification " (in accordance with the regulations of Numbers xix.). Had they entered the residence of the governor, they would have come into physical contact with the Roman soldiers who swarmed there, and this pagan touch would have rendered them ceremonially unclean.

xxi. 15–17 [H. Highfield, *ET*, October, 44–45] : the LXX of Genesis xxxvii. 3–4 shows that *ἀγαπᾶν* and *φιλεῖν* are interchangeable, and that no stress should be laid on the supposed difference between the two verbs in this passage.

Acts.—J. Viteau's article on " L'Institution des Diacres et des Veuves " (*RHE*, 513–537) discusses Acts vi. 1–10, viii. 4–40, and xxi. 8 ; in vi. 2 *τραπέζαις* is conjectured to be a corruption of *ταῖς χήραις*. These widows included the Galilean women who had accompanied Jesus and the disciples (Luke xxiii. 49, 55) to the capital.

xv. 28–29 [J. W. Hunkin, *JTS*, 272–283] : the regulations or prohibitions are of an elementary ritual kind, on the lines of Leviticus xvii. and xviii., which Luke had in mind as he wrote, believing that the Council meant that Gentiles need not become Jews in order to be Christians ; " blood " is not murder, and the decree is not entirely ethical in its provisos.

Romans.—i. 1 [Prosper Schepens, *RSR*, 40–42] : *κλητός* is a substantive, not an adjective which qualifies *ἀπόστολος*, but an equivalent for " Christian " (cf. ver. 6) ; the Peshitto version suggests this interpretation.

xiii. 11 [W. Robertson Nicoll, *The Seen and the Unseen*, p. 133] : " Now, said the Apostle, is our salva-

tion nearer than when we first believed. St. Paul sailed over a rough sea, knowing little of blue sky or calm water. But he knows that he and his were not drifting before the tempest. This vessel was directed. The unseen Captain was on board . . . and the end was not to be a wreck on an unknown coast."

1 CORINTHIANS.—In the *Mélanges offerts à M. Israel Lévi* (Paris, Durlacher, pp. 161–163), Isidore Lévy argues that the fusion of Old Testament words in 1 Corinthians ii. 9 is due to Paul himself, and that there never was a pre-Pauline 'Apocalypse of Elijah' from which he is supposed to quote here.

ii. 14 [G. Carlisle, *Theology*, 103–104]: ψυχικός does not mean "carnal" or "material," but corresponds to people who are well-intentioned but aloof from the Church, or young folk who experiment in religion and discuss it from a detached point of view.

xiv. 27, 28 [James Sibree, *CQ*, 59–60]: "The Rev. Edward Irving was causing considerable excitement in religious circles in London, not only by his rather extraordinary preaching, but by what claimed to be a revival of the Apostolic and early Church 'gift of tongues.' The services—some of them, at least—were held at a curiously early hour, before light on a wintry morning; and at one of them my father heard what was supposed to be that miraculous gift. But the sounds he heard were unearthly shriekings—perfectly unintelligible utterances and certainly quite unedifying—and there was no one to obey the apostolic precept, that there must be an interpreter."

xv. 2 [P. Gardner-Smith, *Narratives of the Resurrection*, p. 6]: εἰ κατέχετε goes with what precedes, and the meaning is, "Ye are being saved if ye hold fast the doctrine just as I preached it unto you," τίνι λόγῳ

being thrown to the front of the clause for the sake of emphasis.

xv. 51 [J. H. Burn, *ET*, 236–237] : " We shall not all sleep " does not mean " None of us shall sleep " (i.e. die).

Colossians.—In *JTS* (160–177) a paper by the late Professor C. F. Burney argues that in Colossians i. 15–18 the apostle is interpreting ' beginning ' (in Gen. i. 1) of Christ, and alluding to the application of this term to the divine Wisdom in Proverbs viii. 22, where *qanani* means " begat me," the entire verse meaning,

> The Lord begat me as the beginning of His way,
> The antecedent of His works, of old.

Another allusion to this traditional interpretation occurs in Revelation iii. 14, where Christ is called ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, and where ἀρχή means the head or sum-total, not the source. In the *Christian Union Quarterly* (262–267) W. J. Lhamon finds that " the basis of union in the Ephesian and Colossian epistles " implies no one type of organization ; the primary requisite for the union of Christians is in the simplicity of living the life of Christ. It is pointed out that the doctrine of the second coming has lost its vital interest for the apostle, as he writes in A.D. 61 or 62. Except for a casual reference in Colossians iii. 4, it has no place in these mature epistles. Finally, in Dr. Deissmann's *Paul* (p. 107), which is noticed elsewhere, he remarks in a note : " I cannot claim deep knowledge of Bach, but I can claim that I have received much from him. When I open the chapel door of the Epistle to the Colossians, it is to me as if Johann Sebastian himself sat at the organ."

Ephesians.—iii. 14 f. [G. H. Whitaker, *Theology*, October, 220–223] : ὀνομάζεται refers to the process

by which men are admitted to the status of God's sons, and *πᾶσα πατρια* (by a " slight strain " put upon the Greek by the apostle) means " a universal family " ; the great thoughts of ii. 11–22 are thus condensed in this prayer which describes God as the Father " Whose Name is being conferred on a universal family in heaven and on earth."

2 Timothy.—iii. 4 [J. Rendel Harris, *ET*, 565–566] : *φιλήδονοι μᾶλλον ἢ φιλόθεοι* is a reminiscence of Philo (*de fuge et inventione* xv.) who calls those to be expelled from the Sanctuary *φίλαυτοι μᾶλλον ἢ φιλόθεοι.*

James.—iv. 5–6 [J. A. Findlay, *ET*, 381–382] : read *κατῴκησεν* and *φόνον*, the scripture referred to being Genesis iv. 7.

1 Peter.—v. 13 [R. S. T. Haslehurst, *Theology*, July, 34–36] : " Mark, my son," is to be taken literally ; Mark is the youth of Mark xiv. 51, 52, who ran to warn his father or perhaps came out of sheer curiosity ; Peter's house is called " Mary's " in Acts xii. 12–18, because he was so much away from home that it was known as his wife's residence.

1 John [J. H. Ropes : *The Text of Acts*, p. cc–xcix] : in two minuscules (1852 and 2138) of the eleventh century, now at Upsala and Moscow, there is " a reading, probably genuine," of *ἡ γέννησις* instead of *ὁ γεννήθεις*, which corroborates some evidence from the Latin version and " makes sense in a difficult passage where no other reading is tolerable " (i.e. ' his birth from God preserves him ').

II

INSPIRATION AND THE BIBLE

Bruce Barton : *The Book Nobody Knows* (Constable), pp. 238. 3*s.* 6*d.* [A popular sketch of the Bible's origin and meaning.]

The Bedside Bible. An anthology of passages from the Old and New Testaments. Arranged with annotations by W. L. Courtney (Chapman & Hall), pp. 274. 15*s.*

J. Behm : *Pneumatische Exegese?* (Schwerin, Bahn), pp. 30. M.1. [A plea for historical exegesis as primary ; reviewed by Oepke in *TLZ*, 420–422.]

The Bible, Its History, Authenticity, and Authority. Treated in a series of Lectures by Catholic Scholars (Sands & Co.), pp. 200. 3*s.* 6*d.*

W. Canton : *Yesterday, To-day, and For Ever* (Hodder & Stoughton), pp. 280. 6*s.* [A posthumous volume, written with religious and literary feeling, on the circulation and use of the Bible throughout the world.]

S. J. Case : " The Problem of Teaching the Bible to Undergraduates " (*JR*, 154–162).

H. Clavier : " La théologie biblique, ses méthodes, sa valeur " (*Etudes Théologiques et Religieuses*, 97–109).

J. M. C. Crum : *What Mean Ye by These Stones?* Suggestions to readers of the Old Testament (S.P.C.K.). 1*s.*

T. H. Darlow : " The Price of Bibles " (*CQ*, 423–434).

F. J. Gould : *Light on the Bible*, for Young and Old (Watts & Co.), pp. 214. 6*s*.

H. Guppy : *A Brief Sketch of the History of the Transmission of the Bible* down to the Revised English Version of 1881–1895 (Longmans). 1*s*. 6*d*.

G. H. Holley : *Jesus and His Bible* (New York, Macmillans), pp. 176. D.1.75. [A critical account of the Old Testament as interpreted by Jesus.]

C. H. Moehlman : *The Unknown Bible* (New York, Doran), pp. 271. D.2. [A popular and attractive statement of the Bible's function in the modern light.]

The Modern Reader's Bible. The Books of the Bible with three books of the Apocrypha, presented in modern literary form. Edited with Introduction and Notes by R. G. Moulton (Macmillan), pp. 1747. 12*s*.

A. Nicholson : *The Bible in Ireland* (Hodder & Stoughton), pp. 316. 15*s*. [Travels of an American lady in Ireland, during 1844.]

A. J. Nixon : *Understanding the Bible* (Kingsgate Press), pp. 80. 1*s*.

M. G. Pearse : " William Tyndale and the English New Testament " (*LQR*, 177–185).

A. W. Pollard : *The Beginning of the New Testament Translated by William Tyndale* (Oxford University Press), pp. xxii, 80. [A facsimile of the unique Cologne fragment, with a critical introduction by Mr. Pollard.]

F. Rosenzweig : *Die Schrift und Luther* (Berlin, Schneider), pp. 52. M.1.50.

R. Seeberg : " Zur Frage nach dem Sinn und Recht einer pneumatischen Schriftauslegung " (*ZSK*, 1–59).

M. Soloweitschik : *Die Welt der Bibel*. Ein Bilder-

atlas zur Geschichte und Kultur d. bibl. Zeitalters (Berlin, Jüdischer Verlag), pp. 240. M.18.

B. Wielinga : *De bijbel als boek van schoonheid* (Kampen, Kok), pp. 367. Fl. 5.25.

S. G. Woodrow : " The Present Inspiration of the Bible " (*Baptist Quarterly*, 49–55).

III

THE OLD TESTAMENT [1]

(*a*) THE HISTORICAL BOOKS

THERE seems to be an impression in some quarters that Old Testament scholars are a jealous race of people, each individual making his own " discoveries " and guarding them fiercely against the attacks of hostile colleagues. It is supposed that there is and can be no amenity in the debates which take place between the supporters of rival theories, and that the intercourse between scholars is marked throughout by an extreme form of the " odium theologicum." On the other hand, language is sometimes used which suggests that the " critics " are a compact body with a single opinion, and that there is a modern orthodoxy, just as stringent as that of the most fervent conservative school. Any one who is familiar with the actual situation knows that the truth lies between these two extreme views. There is great liberty of opinion ; otherwise no advance could be made. Every new view is recognized by its author as being an attempt to carry forward the work of the fuller exposition of Scripture, but only an attempt, and none would claim certainty or finality for any opinion which his observations have led him to propound. He knows perfectly well that, whilst he may be leading Biblical study further along the road towards truth, it is also possible that he is simply investigating a blind alley, and that his contribu-

[1] See further under V (*c*).

tion is purely negative; he has opened a door which takes men nowhere, and it can remain shut for the future. Which of these two possible results will accrue in each case can only be settled by careful study and criticism, and the final decision may often have to be postponed till long after the worker himself has passed from the scene of his labours.

Whilst there is thus room for divergence of views, there is a very real harmony and unity of purpose between Old Testament scholars, especially in Great Britain—indeed, we may say in Europe. Every new position is met and treated with consideration and sympathy, and a serious attempt is made to appraise its merits and its real contribution to the study of the Bible. The extent to which co-operation is possible is well indicated by the appearance of several symposia, in which independent views are stated side by side. In such volumes every separate article needs to be considered, though, as a rule, some attempt is made to arrange and co-ordinate the views expressed. One volume of this kind (*The Psalmists*) contains a series of lectures delivered by different persons before the University of Oxford under the general direction of the Oriel Professor, and this falls to be considered elsewhere (see below, under *b*). More important and more general is the volume of essays issued by the Oxford University Press under the title of *The People and the Book* (pp. 528, 10*s*.). It has been felt for some time that the general public needs some statement of the average modern position on different questions that arise in the study of the Old Testament, and the Society for Old Testament Study therefore arranged for the preparation of a collection of essays on suitable subjects. Many of these will be indicated later under the various heads to which they are naturally applied; the book is mentioned here in order to illustrate alike

the freedom and the harmony which prevail amongst British students of the Old Testament.

Comparatively little has been done in the sphere of criticism. The discussion over the views propounded respectively by Hölscher and Welch still continues. Canon Battersby Harford has very wisely reprinted the series of articles which appeared in the *Expositor* in 1925, under the heading " Since Wellhausen." They now form a volume of 144 pages, and are best obtained from the author himself at 8, The Crescent, Ripon, at the very cheap price of 2*s*. To any student who wishes to know what the actual situation is, this book is invaluable, and, taken with Canon Simpson's *Pentateuchal Criticism*, gives all that can be known about the subject without an extended study of the technical writings of the last fifty years.

The most notable contribution to the study of the Deuteronomic question is the article of nearly fifty pages (see above, p. 20) by the veteran Karl Budde on Deuteronomy and the reforms of Josiah. It will be remembered that the normal position—held since the days of Jerome—that the book discovered by Hilkiah in 621 was Deuteronomy—has been disputed from two sides. On the one hand, Hölscher, and Kennett, feeling that the plan was impracticable, think that the scheme for the centralization of worship in Jerusalem is due to the imagination of an exilic or post-exilic scribe. On the other hand, Welch and Oestreicher throw it back into an earlier period, and deny that Deuteronomy contemplated the abolition of all local sacrifice. As against Hölscher, Budde points out that the Deuteronomic law was a " programme," and not a code, and presents an ideal towards which men should strive rather than a series of precepts which must be obeyed. In any case it remained in force from the time of its promulgation—whenever that

was—to the destruction of the Temple in A.D. 70. Nor can Budde agree with the interpretation of Deuteronomy xii. 14 which regards it as permitting a number of different altars in various parts of the land, an interpretation which is vital to the position of Oestreicher and Welch. He then turns to discuss the relation between Deuteronomy and the Reform as described in 2 Kings xxii. f., refusing to accept Hölscher's very drastic treatment of those chapters, and finding that they leave no room for any other hypothesis than that the law book on which the measures of Josiah were based could be no other than a form of Deuteronomy. The positive grounds on which Hölscher dates the book in the post-exilic period are then treated, and the article concludes with a discussion of the attitude of Jeremiah to the book, as illustrated in Jeremiah viii. 8. The whole forms one of the most valuable of the many useful contributions to the general study of the subject which have been evoked by the publication of the newer criticisms of Hölscher and Welch.

The People and the Book contains two articles dealing directly with the Higher Criticism of the Old Testament, one dealing with the methods of critics, the other with the general results of criticism. The latter is by Professor J. E. McFadyen, and is a signal example of his skill in presenting a somewhat difficult subject in a simple form, and with inspiring power. If a criticism is possible, it is that Professor McFadyen, naturally enough, has given the impression of rather wider divergences of opinion than those which actually exist. Of the various elements in the criticism of the Pentateuch, for instance, it may be said that in the first, that is in the actual analysis of the documents, the variations are very slight indeed, and the extent of the different strata is hardly disputed at all. Further, the order J E, D, P is almost universally

accepted, and it is only when we come to the absolute dating of these elements that even the newer suggestions of Welch or of Hölscher revise the dates usually assigned to the documents. And it is worth while noting that neither of the two schools has yet found a serious following, and though their views have been thoroughly examined, the group associated with each is very small.

Two other contributions to the critical study of the Old Testament by the same scholar have appeared during 1926. The first that may be mentioned is an article in the *Transactions of the Glasgow University Oriental Society* for 1913–1922, entitled " The Mosaic Origin of the Decalogue." It is to be noted that he speaks of the origin, not of the authorship. He does not seek to maintain that the Ten Commandments were actually written by Moses exactly as we have them now, whether we take as our standard the form in Exodus or that in Deuteronomy. But he does hold that they embody principles which were inherent in the religion of Moses from the first, and that these principles were probably expressed by him in such short positive or negative commands as may still be traced beneath the more extended sentences in which some of them are couched.

More important still is Dr. McFadyen's *Approach to the Old Testament* (James Clarke, 253 pp., 6*s*.). This is a statement of the general critical position from the point of view of a devout Christian mind, and might be described as an apology for the Higher Criticism. The difficulties of the older views are first set forth. The weakness of the theory commonly known as " Verbal Inspiration " is stated, and a few selections are made from the countless passages in which such a doctrine can only lead to confusion. This, of course, is the kind of fact that is familiar to all of us, and some of us may have suffered even in childhood from the oppression of

apparent contradictions which we could not solve and which no one else seemed able to solve for us. But though the doctrine of Verbal Inspiration may be abandoned, there still remain problems in the moral sphere, and Dr. McFadyen has an important chapter on the apparent inconsistencies between the spirit displayed in many parts of the Old Testament and that which we recognize as the Spirit of Christ. There follows a chapter on " The Neglect of the Bible." It is, men say, out of date, dull, difficult, extravagant, badly printed—and no one seriously believes it to be true ! Professor McFadyen has no difficulty in disposing of these objections, and goes on to make important proposals as to the practical remedies which may be adopted to meet them. The longest section of the book is devoted to " The Conservative Defence." A truer title for the chapter would probably have been " The Conservative Assault," for the opponents whom Dr. McFadyen quotes are obviously concerned rather to abuse the critic than to defend the Bible. There can be no doubt that in each case the reply is adequate, and it is only possible to regret the spirit in which the controversy has been undertaken by the writers who are cited. The Scriptures are a proper subject for reverent and earnest research ; the question ought most certainly not to be approached in the debating attitude which seems to involve the grossest misrepresentation and to justify the most frivolous sneers.

The final chapter is concerned with " The Critical Reconstruction," and will be welcomed by all readers of the book. Professor McFadyen takes the main sections of the Old Testament one by one, and shows what the real spiritual and positive value of each is. He shows us how much we have gained, and how, so far from destroying anything, the new studies have provided us with a real advance in the knowledge of God and of His leading

of His people towards the full revelation in Christ. Not the least welcome sentence in the volume is a suggestion at the end of the Preface, in which Dr. McFadyen expresses the hope that on some later occasion he may be able to develop more fully the religious approach to the Old Testament.

In Dr. S. A. Cook's article on the " Pentateuch " in Vol. VIII of the new edition of *Chambers' Encyclopædia* (Chambers, pp. 871, 20*s*.), we have a contribution of very great importance to the study of Old Testament criticism. Wellhausen and his school were (quite rightly) concerned primarily with the documents themselves, and gave their attention to the work of analysing them and of placing them as far as possible in their historical order. Dr. Cook is, in England, at any rate, the pioneer of a new movement. Whilst accepting the general literary conclusions of the earlier generation, he realizes that this is only a beginning, and that it is necessary to see the new facts in the light of world history and of world thought. His mind has been caught by the profound importance of the middle of the last millennium B.C., as the great crisis in the human outlook. In political history it meant the end of the first great age of civilization and the beginning of another, and at the same time there were arising all over the civilized world new types of thought and fresh leaders in religion and ethics. A period which gave birth to Zoroaster, Lao-tze, Confucius, Siddharta, Mahavira, Amos (whom Dr. Cook does not especially mention) and " Deutero-Isaiah," must be accounted perhaps the most critical in man's religious development. The article is a successful attempt to rewrite the history of the Pentateuch (not the history *contained in* the Pentateuch) from the point of view of the age in which each contribution reached its present form. This is typical :

"The Pentateuch gains immeasurably in significance when its growth is associated with those middle centuries of the first millennium B.C. during which a people, amid great political and social confusion, were moving towards a 'Promised Land,' and the unknown prophet of Isaiah xl. *sqq.* was heralding a new age."

Or this again:

"The pregnant ideas which live in its (the Pentateuch's) narratives were the living experiences of a fateful period; and just as the prophets had implied that men already knew of themselves the Law of Yahweh, so, when the Torah was compiled and promulgated, it presents itself as of ancient origin. But it was so fundamental a reshaping of the old that it gave new life to an old land in a way that an authentic work of bygone centuries could never have done."

It is tempting to quote yet further, but these two illustrations will suffice to show that Dr. Cook is leading us towards a new and nobler view, a fuller appreciation of the historical and spiritual values, of the history of Israel as interpreted through scientific critical studies.

Something of the same kind, but on a smaller scale, is to be found in the Introduction to Dr. Moffatt's *New Translation of the Bible* (Hodder & Stoughton, pp. xlvii, 1388, 20*s*.). It is twelve years since the New Testament was published, and we have had the two volumes of the Old Testament for some time. The whole is now obtainable, bound into a single volume, and for this the translator has written a fresh Introduction. In order to make clear to the average reader some of the difficulties with which he was confronted, Dr. Moffatt gives a very brief history of the literature of the Bible. The whole only occupies forty-five pages, and some fourteen are given to the Old Testament. The line of thought suggests that of Dr. Cook; it is the spiritual ferment of each age that gives rise to its literature. This is traced through the whole history of the Old Testament period, and though it has been impossible in so short a space to develop any original contribution to Old Testament

criticism, the whole forms a very useful summary of the positive reconstruction as commonly stated from the critical side. No doubt there are points which one or another would wish to challenge, but Dr. Moffatt has had no room for argument or for the statement of divergent views, and has materially added to the usefulness of his translation by prefixing this Introduction.

Of the translation itself it is quite unnecessary to speak here. It has already proved its value, and is more and more recognized as a standard version. Dr. Moffatt himself would be the last to desire that it should supersede the older and more familiar English Bibles, but there are not wanting signs that it is being more and more used alongside of them, to the very great advantage of the readers.

The mention of a translation naturally leads us to exegesis. The year 1926 has seen the issue of only one important commentary ; this is W. Caspari's *Kommentar über die Samuelbücher* (Leipzig : Deicherts, pp. 674, 17. 25) in the series edited by Sellin (Leipzig, Deicherts). The author's reputation for scholarship is beyond dispute, but many readers will wish that some of his new suggestions had a firmer basis. Some advance has been made in details, and practically all the relevant journals have contained one or more articles on small points. The Roman Catholic journal, *Biblica*, contains notes on a number of linguistic and textual details (see above). In the " Festschrift " prepared in honour of Haupt, Budde discusses afresh the trees of the Paradise in Genesis ii. 25. In the *Journal of the Society for Oriental Research* (see above, p. 27), the American scholar, W. F. Albright, investigates the historical background of that much-debated passage, Genesis xiv. As is well known, there is a series of tablets on which has been read a name that may possibly be identified with Chedorlaomer,

and it is these documents that Dr. Albright seeks to elucidate afresh. He comes to the conclusion that the whole of the western Asiatic culture was overwhelmed by hordes of ruder and more savage tribes about the beginning of the eighteenth century B.C., and this racial deluge he connects with the Hyksos invasion of Egypt. An interesting article appears in *RB* (see above, p. 16), by P. Dhorme and H. Vincent, on the subject of the Cherubim. After discussing the word from the philological point of view, and concluding that the root from which it is derived means originally "to bless," the authors collate all the evidence available, in order to ascertain as nearly as possible the exact function of these beings. They conclude that they were primarily the guardian spirits who kept the doors of house or temple—in Genesis even the gate of a garden—and that their presence ensured that blessings should be secured for the places they guarded and for their inhabitants.

Whilst, however, there is comparatively little to record of exegesis in the narrower sense, the year 1926 was marked by a number of important productions which indirectly help to explain the Old Testament generally. A new edition of Gressmann's *Altorientalische Texte und Bilder zum Alten Testament* (Berlin, de Gruyter) has been published, and there are few volumes more thoroughly useful for the understanding of the Hebrew Scriptures. Professor Gressmann has been for some years insisting on the need for thorough study of the literature of other nations for the right apprehension of that of Israel, and a brief glance at this production (originally in two parts) serves to illustrate the correctness of his judgment in this particular. It is true that the points on which stress has been laid recently are mainly concerned with the prophetic and poetic literature, and, therefore, do not belong to this present study. But

there is a mass of material which throws light on the history of Israel. Much of this is already familiar to us, but nowhere else can the essential documents be found in so convenient a form. Each is introduced with a short note, explaining where the original document can be seen, and enumerating its chief editions, but apart from this there is practically no note or comment. Here we have a tool, which each can use for himself, and it is an instrument with which no student of Hebrew history can dispense.

Every Old Testament scholar will welcome help and light from students in other fields, and attention should be called to the *Pulse of Progress* by the distinguished geographer and ethnologist, Dr. Ellsworth Huntington (New York, Scribner). Dr. Huntington's book, of course, deals primarily with such subjects as the effect of climate on population, character, and civilization. But six most interesting chapters are devoted to the history of Israel, interpreted in the light of his own special studies. As far as the actual course of events is concerned, Dr. Huntington is content to follow the accepted position as represented, for instance, in the *Cambridge Ancient History*. He begins with the early migrations, and lays stress on the influence of droughts in directing tribal migrations. The problem which mosts interests him is the fact that in so small a community as that of the patriarchal Hebrews, we have so large a proportion of really great men, and he solves it by the suggestion that it was due to close inbreeding, husbands and wives in the community being generally near relatives. He follows with a chapter which covers the life of Israel before the conquest of Canaan, and shows how the hard conditions of the wilderness tended to sift out the weaker elements and produce a very strong and vigorous stock. From this point the author proceeds with the history—

especially the earlier history—of the settled Israelite community, and shows how natural conditions formed a barrier round Judea, and so controlled the history of the Jewish nation, keeping them largely isolated alike from invasion and from other external influences. The section which sketches the history of the monarchy is called "The Biological Antecedents of Jesus," and points out how the later Jewish community, whether the return was a swift or a slow process, was the result of "selective immigration." This process, again, assured a comparatively high standard in those who made their home in Palestine, and its effect was enhanced by the strictness with which foreign marriages were forbidden in and after the days of Nehemiah. Dr. Huntington then discusses the later history of the Jewish people, and shows that while they have been both losing members of the old stock and gaining fresh ones, they have been able to maintain the racial characteristics almost unimpaired. Finally he sums up the whole history of the nation in a single chapter—"The Interpretation of History"—in which he seeks to drive home the points he has already made. To many readers the treatment will appeal as novel, and it certainly offers a view of history which should be taken into account, while the author is constantly able to illustrate, from his wide knowledge and experience, the principles which he finds exemplified in the story of Israel.

A good deal of attention has been paid of late to archæology, and to the light that this study throws on the early history of Israel. From several sides attacks have been made on the very difficult problems connected with the date of the Exodus and the conquest of Canaan. We cannot claim yet to have reached any final solution of the problems involved, but the situation is growing gradually clearer. The limits within which these events

must be placed are very wide. The latest date for the Exodus is that which is based on the assumption—a very natural one, in view of Exodus ii. 11—that the Pharaoh of the oppression is Ramses II, and that therefore the Exodus took place in the reign of his son Merneptah. This brings these events down to the twelfth century B.C. On the other hand, even at the beginning of the Christian Era, Josephus believed that the story of the Exodus was the Hebrew account of the event known in Egyptian history as the expulsion of the Hyksos, nearly four centuries before the time of Merneptah, and there are not wanting scholars to-day who hold this view. Doubt has been cast on the later date by the discovery of an inscription of Merneptah on the walls of the great temple at Karnak, in which the king enumerates the tribes whom he has destroyed in Palestine. These include " Israel," and the people are mentioned in such a way as to make it clear that they are amongst the settled inhabitants of the land.

On this point Archæology may have something to say. In the *Annual Report* of the American Schools of Oriental Research, Dr. W. F. Albright gives an account of some recent investigations in an article entitled " The Jordan Valley in the Bronze Age." The most important of the sites discussed is Jericho, and the conclusions reached are most interesting. If they can be sustained they may prove decisive as to the date of the conquest of Canaan. The basis for the argument is furnished by successive layers of pottery, related to material found on other sites, where the strata and types of manufactured ware can be more accurately dated. The facts—assuming that the premises are correct—seem to show that the Jordan Valley was overrun by invaders at the end of the sixteenth century or the beginning of the fifteenth. The places destroyed include Jericho, which, so Dr. Albright con-

cludes from the evidence, was not settled again till the beginning of the ninth century. This latter date accords fairly well with the statement in 1 Kings xvi. 34, that the city was rebuilt in the days of Ahab (roughly 870–850 B.C.), and when Dr. Albright adds evidence to show that Ai was destroyed about the same time as Jericho, we feel that we have archæological evidence not only for the invasion of Israel, but also for a comparatively early date.

The most striking contributions to the elucidation of the question, however, are those which are supplied by the Tell-el-Amarna tablets. These documents have become familiar to us all in recent years, but we may, none the less, welcome the fresh discussion offered by Mr. James Baikie in *The Amarna Age* (Black, pp. 485, 12*s.* 6*d.*). Starting with the reigns of Thothmes III and Amenhotep II, Mr. Baikie gives short sketches of the great nations of the ancient world and then gives four chapters to the reign of Akhenaten. His account of the intrigues in Palestine, of the weakness of the Egyptian court, and of the constant invasions from the desert, is clear and convincing. He grasps firmly the fact that there are two outstanding features of the period, the craft and ability of Shubiluliuma, king of the Hittites, and the incapacity of Akhenaten as an imperial ruler. He is not decidedly in favour of the identification of the Khabiru with the Hebrews, and the book is especially useful as giving a background for the further study of the period from the point of view of the study of Palestine. Mr. Baikie does not claim to be an Egyptologist himself, but he has a gift of popular exposition which makes his book thoroughly readable, and it will serve as a medium through which the work of the expert may well reach a large audience.

Of much greater importance as a contribution to Biblical scholarship is Mr. J. W. Jack's *The Date of the*

Exodus (T. & T. Clark, pp. 296, 10*s*.). The position to which his researches lead him may be summed up in his own words :

" Our examination of the evidence for the date of the Exodus has revealed the weakness of the late-date theory, as well as of the Akhenaten one, and confirmed the earlier date. Beginning with Israel's consciousness of the Exodus as an historical fact, we have examined the question of Pithom and Raamses, together with the supposed Egyptian reconquest under the XIXth Dynasty, which are the two main supports of the late-date argument, but have not found in them sufficient satisfactory evidence to warrant the conclusions adopted. The same is true of the Akhenaten theory, so attractively put forward by Mr. Arthur Weigall and others : it has no historical foundation, being based largely upon sentiment, and being in contradiction to trustworthy Egyptian and Biblical history. None of these theories, moreover, offers any reasonable solution of the Habiru-SA-GAZ question, or explains Merneptah's Israel stele, or solves the chronological difficulties. On the other hand, we have placed before the reader a combination of arguments—historical, Biblical, and chronological—which point clearly and unmistakably to the earlier date. The theory we advocate is not at all inconsistent with the building of Pithom and Raamses by the Israelites, nor does it conflict with the Egyptian campaigns of the XIXth Dynasty, while it certainly accords with the invasion of the Habiru, accounts for the mention of Israel on the stele referred to, and agrees with a reasonable system of Biblical chronology " (p. 256).

In reaching this conclusion, Mr. Jack marshals all the relevant facts at present available. He feels it necessary to deal first of all with the statement in Exodus i. 11 that the Israelites were employed in the building of Pithom and Raamses. The generally accepted view, that this remark, together with a notice found in an Egyptian inscription at Beth-shean, implies that Raamses was the Pharaoh of the Oppression, is, of course, fatal to the theory which Mr. Jack ultimately adopts. It must be confessed that the method by which he gets rid of this awkward reference is the weakest piece of argumentation in the book, and his case would have been stronger if he had felt free to assign the mention of these towns in

Exodus to an error on the part of the writer, an editor, or a scribe. It is, of course, clear that this is practically the only ground for the view that the Exodus took place under the XIXth Dynasty, and it is the one stumbling-block that any advocate of an earlier date has to remove from his path.

After facing this difficulty, Mr. Jack proceeds to consider other possible dates. As against an early occupation of Palestine it has been urged that the country was well patrolled by Egyptian troops. In two chapters on the Egyptian control of Palestine the author shows conclusively that, as far as the later years of the XVIIIth Dynasty were concerned—especially in the reign of Akhenaten—this control was merely nominal, and there is no historical reason why the invading Hebrews should not be identified with the Habiru of the Tell-el-Amarna tablets.[1] Some, again, have argued that the most natural date for the Exodus was at the end of the XVIIIth Dynasty, and that it was one of the results of the fall of Atenism, Atenism and Yahwism being closely allied. Mr. Jack, therefore, gives a chapter to a comparison of the two creeds with one another, and succeeds in showing that, after all, they had little in common. The ancient theory of Josephus, maintained in a modified form by a group of modern Egyptologists, amongst whom Dr. H. R. Hall is the most distinguished, was that the Hebrews were the Hyksos. This is discussed by Mr. Jack, and he rejects the theory, mainly on chronological grounds, e.g. it gives too long an interval between the Exodus and the Conquest. He is therefore left with the view that the Pharaoh of the Oppression was none other than

[1] In a review of this book in the *Times Literary Supplement* (July 1) —which itself is an interesting contribution to the discussion—Canon Box asks how it is that the Egyptian invasions of Palestine, and the re-occupation of fortresses like Beth-shean, have left no mark whatever on Hebrew tradition, and Mr. Jack will have to meet this objection.

Thothmes III, and places the Exodus in the reign of Amenhotep II, i.e. a little after the middle of the fifteenth century.

It is very difficult not to be convinced by Mr. Jack. He clearly has the whole subject at his fingers' ends, and has given it careful and critical thought. It is possible that he has finally and conclusively settled the question of the date of the Conquest, and it will certainly never again be easy to dissociate the attacks of Habiru from the invasion of Israel. The other question, the actual date of the Exodus, seems less certain. Dr. Hall re-stated his position in the first chapter of *The People and the Book* (see above), and decisively rejected the date now maintained by Mr. Jack on the ground that Israel can only have escaped from Egypt during a time of general turmoil and confusion. Whether this argument be decisive or not, it is not improbable that the general weight of opinion will incline to Dr. Hall's date, and in any case it is probable that no third alternative will be seriously considered.

Whilst special attention has thus been focussed on the earlier history of Israel by the appearance of one or two books on the subject, the study of the later periods has not been neglected. *The People and the Book*, for instance, contains a history of Israel, by Professor A. C. Welch, who has accomplished a difficult task in compressing the whole of his subject into the thirty pages allotted to it by the plan of the volume. We cannot expect a detailed account of some of the interesting features of this article, such as Dr. Welch's reference to the death of Josiah, but those who are familiar with his other writings will find elsewhere the justification of his views. Here he has given us a well-balanced outline, such as could only have come from a scholar with a sense of the perspective of history. On the later period we

have had an interesting little book by L. E. Browne, entitled *From Babylon to Bethlehem* (Heffer). As the name implies, it deals with the history of the restored Jewish community. Mr. Browne is a missionary who has devoted himself especially to work among Moslems, and he has a thoroughly Semitic background to his thinking. He is well known as the author of an important book on *Early Judaism*, published by the Cambridge Press six or seven years ago, and in his latest volume he employs some of the conclusions reached in the earlier work. The book has a particular interest, because it is intended primarily for the use of Indian clergy. The problem of training the ministry of a native Church on the mission-field is always difficult. Comparatively few are capable of the same thorough training that can be given to ordinands in this country, and those few are necessarily advanced students who speak and read English almost as freely as their own tongues. The result is an urgent demand for the creation of a vernacular theological literature, which can be placed in the hands of such clergy as are not familiar with English. Mr. Browne's book is intended to meet such a demand, and in his Preface he states that a Telegu edition is to be issued almost immediately. Any reader who is familiar with the condition of the Indian Church will recognize at once the suitability of this volume to fulfil the purpose immediately in view. It is simple, straightforward, and very clear. The original texts—Biblical, Apocryphal and Apocalyptic—are freely quoted, and there is just the right combination of freedom and reverence. Mr. Browne is able to criticise frankly the attitude of the prophets to the Samaritans, and shows a considered independence in many directions. It is no part of his purpose to give reasons for views which he adopts ; in a volume of this type a certain dogmatism is inevitable. But we feel sure that he has his reasons for

all he says, and, as he suggests, we shall find his arguments elsewhere. While the book was primarily intended for Indian clergy, it may well prove of great value to Sunday school teachers and others in the English-speaking world.

Mention should also be made of the publication of a new history of the Jewish people by Simon Dubnow. Vols. I and II of his *Weltgeschichte des jüdischen Volkes* (Berlin, Jüdische Verlag) deal with the Biblical period, and it is possible that students of the whole subject may find in this a work which will supersede the classical volumes of Graetz.

An illustration of the place collaboration takes in modern Biblical studies may be seen in the new *Outline of Christianity* (London, Waverley Book Company). Whilst most of this belongs to other branches of theological study, the first four volumes issued (the last in 1927) include two articles by Professor Peake. In Vol. I he writes on " The Preparation for Christianity in Israel," giving a most striking summary of the religion of Israel with special reference to its fulfilment in Christianity. Into twenty-one pages he has compressed the whole subject, and his wide knowledge has enabled him to fix on the salient points and give the reader a clear conspectus. In such a summary we must not look for new and original suggestions, but sometimes—as when Dr. Peake describes the primitive idea of holiness as that of a god's " reaction against unauthorized intrusion "—we have an illuminative turn of expression which deserves to become classical. In connection with this Canon Box's article in the *People and the Book* on " The Value and Significance of the Old Testament in relation to the New " should be mentioned. Canon Box is not only one of our leading Old Testament scholars—perhaps the most prominent living in Britain to-day—but also a competent expositor of the New Testament, as his Commentary on

the Gospel according to St. Matthew proves. Further, there is no British Christian scholar who has so intimate a knowledge of the field of Rabbinic studies, and this very wide basis of learning makes him a particularly valuable contributor to this subject. It should be added that Dr. Peake has also written an article on " The Religion of Israel " in the *New Standard Dictionary of the Bible* (see above, p. 11), which cannot fail to be of the highest value.

The investigation and elucidation of detailed points in the history and interpretation of the religion of the Old Testament still continues. In the " Festschrift " prepared in honour of Haupt, Sellin has an interesting article on the date at which Yahweh worship was first established among the tribes of northern Palestine, and reaches the conclusion that their adhesion to the national cult goes back only to the time of Joshua. Professor Canney, who has made the investigation of primitive religion a special study of his own, has contributed three useful and interesting articles to current journals. In *Discovery* (Feb.) he discusses the use of sand in magical and other ceremonies, and writes on " The Magic of Tears " in the *Journal of the Manchester Egyptian and Oriental Society*, while he reverts to an older theme in dealing with " The Bundle of Life " in the new magazine *Oriens*.

Perhaps the most important contribution under this head is to be found in the *People and the Book*. Not only have we a complete, though condensed, history of the religion of Israel in three sections by Principal Lofthouse (premonarchic), Professor Peake (the period from David to the return from the exile) and Professor Emery Barnes (post-exilic), but the volume contains an important original contribution in Principal Wheeler Robinson's article on Hebrew psychology. Short as it is, this essay may be held to be one of the most important of recent

contributions to the general study of the Old Testament. Terms like " nephesh," " ruach," " leb," " basar " have often been discussed, but here we have an entirely fresh treatment of the whole subject, looking less to the precise meaning of individual terms than to the structure and constitution of man as a whole :

" . . . Man is a unity, and that unity is the body as a complex of parts, drawing their life from a breath-soul, which has no existence apart from the body. Hebrew has no proper word for that body ; it never needed one so long as the body was the man ; definition and nomenclature come in only when there is some conscious antithesis."

This forms perhaps the central thought of the whole study, and it is developed in illuminating fashion. This explains why the only possible conception of a personal life after death is the resurrection of the physical frame, for man is not, as amongst the Greeks, an incarnate spirit, but an animated body. Dr. Robinson stresses also the importance of other doctrines, especially that of the " corporate personality," and points out how much misconception has crept into our reading of the Bible through our failure to grasp this essential view. Finally he draws interesting parallels between the ancient Hebrew psychology and some of the features of the newer modern schools : " As Hebrew myth and legend often enshrine permanent truths about God, so the Hebrew ideas about man seem to have anticipated by intuition some of our modern science." When once this is pointed out to us we all recognize its truth, but most of us would have to admit that it would not have occurred to us spontaneously, and we owe the greater debt of gratitude to Dr. Robinson for his exposition.

T. H. Robinson.

(*b*) THE PROPHETICAL AND POETICAL BOOKS (INCLUDING THE WISDOM LITERATURE)

J. Pedersen : *Israel, its Life and Culture* (Oxford University Press, 15*s*.).—H. Gressmann : *Die Psalmen*, uebersetzt und erklaert (Göttingen, Vandenhoeck und Ruprecht).—E. König : *Die Psalmen*, eingeleitet, uebersetzt und erklaert (Gütersloh, Bertelsmann).—*The Psalmists*, essays on their religious teaching and experience, their social background, and their place in the development of Hebrew psalmody, edited by D. C. Simpson (Oxford University Press, pp. 225, 7*s*. 6*d*.).—A. C. Welch : *The Psalter*, in Life, Worship, and History (Oxford University Press, pp. 122, 5*s*.).—A. Causse : *Les Plus Vieux Chants de la Bible* (Paris, F. Alcan).—H. Gressmann on " Foreign Influences in Hebrew Prophecy " (*JTS*, April, 241–254).—R. H. Kennett on " Zechariah xii.–xiii. 1 " (*JTS*, October, 1–9).—H. W. Robinson : *The Cross of the Servant* (S.C.M., 2*s*.).—Adolf Allwohn : *Die Ehe des Propheten Hosea* (H. Giessen, Töpelmann).—M. Thilo : *Die Chronologie des Daniel Buches* (Bonn, A. Schmidt).—G. Kuhn : *Erklärung des Buches Koheleth* (Giessen, Töpelmann).—T. H. Robinson : *The Decline and Fall of the Hebrew Kingdoms*, Israel in the eighth and seventh centuries B.C. (Oxford University Press, pp. 266, 4*s*. 6*d*.).

Pedersen's *Israel* is a book that at once impresses one by its unusual character. Not that there is much that is fresh, in the material sense, in his pages. The facts and *data* he surveys are, for the most part, familiar enough. But they are presented from a new point of view.

The scope of the book may be summed up by saying that it surveys the fundamental factors of Israel's social and cultural life. Naturally, these ramify throughout the whole extant literature ; and though the book is not

primarily concerned with the poetic and prophetic literature of Israel, illustrations are largely drawn from these sources. It will be relevant to our purpose if we draw attention to some of these discussions here.

The preliminary part of the work deals with such subjects as 'Canaan before the immigration of the Israelites,' 'The making of Israel, History and Sources,' 'Tribe and City' (Social Order), 'The family, the father's house and the people,' 'The formation of the family,' 'The property of the family.' Then follows a long section, consisting of 90 pages, devoted to "the Soul, its powers and capacity." This section is peculiarly important because of its thorough discussion of the psychological side of the subject. The author does not make the mistake of reading back modern psychological notions into ancient Hebrew conceptions. The connotation of the various Hebrew terms is carefully examined and fully illustrated. Reference may here specially be made to the question which is debated at length of the plan of ecstasy in the prophetic consciousness. Pedersen seems to us to over-emphasize this in some cases, and to make ecstasy too fundamental, though it admittedly characterized both the early and late stages of prophecy. One or two quotations may perhaps be interesting. Thus, on p. 159 he says:

"What happens in the ecstatic state is that the soul bursts its frame. The consciousness of self disappears altogether, and the violent movement in the forces of the soul find expression in strange gestures. The ecstatic utters broken, stammering exclamations (Isa. xxviii. 10, 13 ?), his spittle falls down upon his beard, and he acts as a madman (1 Sam. xxi. 14). He is beset by tremblings and shakings as Daniel (x. 10); he may become dumb as Daniel (x. 15) or Ezekiel (iii. 26; xxiv. 27; xxix. 21; xxxiii. 22). Perhaps he falls to the ground stunned, as Saul or Ezekiel, who lay as in bands (Ezek. i. 28; iii. 25 *et al.*; Dan. x. 9). After his first vision Ezekiel sat for seven days staring before him (Ezek. iii. 15)."

Or again:

" In this state, when self-consciousness is suspended and the bounds of the soul disrupted, the prophet receives his strong sensory impressions. A new world opens before him. Strange figures come and touch him. While Isaiah stood in a state of ecstasy and saw the temple filled with the glory of God, a seraph came and touched his mouth with a glowing stone (Isa. vi. 6). He saw Yahweh himself and his seraphs ; he heard them crying one unto another, and everything was filled with a dense smoke (vi. 1–4). Elisha saw Elijah disappear in a chariot of fire with horses of fire (2 Kings ii. 11). Another time he saw a mountain, filled with chariots and horses of fire (2 Kings vi. 17). This kind of fire-phenomena often make part of the visions of the prophets (Ezek. i. ; Dan. x.). The prophet sees armies approaching, sees ruin and destruction round him, all of which to him are revelations of a deeper context, out of which the events are developed " (p. 161).

Other aspects of soul-activity are dealt with in connexion with ' Honour and Shame ' and ' Name ' (an important section). Part ii. is devoted to a long discussion of common life and its laws, under the subheadings ' Peace and Covenant,' ' Peace and Salvation,' ' Righteousness and Truth,' ' Maintenance of Justice,' ' Sin and Curse,' ' The World of Life and Death.' Here we may perhaps call attention to the discussion of the problem of the Book of Job. Pedersen shows how the ancient conception of life, as bound up with the covenant between the nation and its god, had to face the problem of God's apparent failure to uphold the righteous.

" As long as it is only a question of one of the lower members of the community, then the problem is not so painful . . . but if it is a chief, a man who upholds the community, whose righteousness penetrates all his actions, who supports the weak by his possessions and strengthens the strong by his advice ; if suddenly in the full strength of his righteousness, he fails and loses his happiness, is there any other way but to declare that God has been unjust ? Here is the painful problem to which the Israelites were constantly recurring ; if God is unjust, in whom the whole of the covenant rests, then the very ground has been knocked from under existence. All harmony has been dissolved ; the souls must perish, because the source of their own righteousness and vigour of life has been dried out."

Pedersen rightly insists upon the Israelitish character of the book.

" The psychology of the book of Job," he says, " is from first to last typically Israelitic. The Arabians would not be able to produce a writing of this kind, because a fate like that of Job would offer no problems to them. If, with them, a chief falls as decisively as Job did, then he may, if strong like Imra'alkais, defy the god, and wander forth to seek his restoration ; but if he does not possess this strength, then he is judged by his very fate. With the Israelites the sting of the problem arises out of the fact that the claim of justice is a claim on their God " (p. 367).

It is not possible here to do more than indicate in barest outline the range of Pedersen's work. It is of first-class importance, and deserves careful study.

Attention was called last year in this place to the growing interest manifested in the Psalter. This interest shows no signs of abatement. Since last year Gunkel's great commentary has been completed, and now forms a noble volume of nearly 650 large pages. Even so, the promised *Einleitung* to which constant reference is made throughout the commentary has not yet appeared. This will contain detailed discussion of the musical terms, of the different classes of literature into which the Psalms are divided, and will be of cardinal importance.

In the former volume of this Handbook some of the salient features of Gunkel's commentary have been already pointed out. It must suffice here to call attention to one or two other points. The classification of psalm-types is according to the following plan : (1) " Hymns " which were sung in the sanctuary before the assembled community on a holy day, accompanied by ceremonial usages in honour of Yahweh either by a choir or by some chosen singer ; (2) " Songs " which were sung on a festival when Yahweh's ascension of the throne was celebrated ; (3) " Lamentations of the People " which in face of public needs or necessities of the community were sung in the sanctuary in order to give expression to the intense desire of the community for a better fate and better fortune, and praying Yahweh's

compassion ; (4) " The Royal Psalms " of various kinds, which were sung by the court singers at the various festal days of the king and the royal house ; (5) " The Lamentations of the Individual," having reference to individual experiences such as sickness, originally intended to be sung in the sanctuary to the accompaniment of various sacred actions in order to gain the divine compassion. To these correspond (6) " Thanksgiving-Psalms of the Individual," which, when he has been delivered out of his danger, he utters once again in the sanctuary for the thankoffering, giving expression to his thanks and praises before God. To these correspond (7) some " minor classes," such as the expression of blessing and curse, the pilgrim-songs, songs of victory by Israel, and songs of thanksgiving by Israel (in connexion with the thanksgiving feasts of the people and sacred legends).

Besides these classes a further classification embraces certain kinds of poetry, originally not lyrical, which have influenced the lyrical poems, namely (8) " Prophetic poems." In the course of time the influence of prophecy, which came to play so important a part in the life of the people, profoundly influenced the psalm-poetry, both in form and content. Then (9) wisdom poetry must be allowed its place ; that is to say, in those cases where the characteristic thoughts and forms of the wisdom-literature have penetrated into the lyric poems. Finally, (10) mixed forms, interchanges, and liturgies must be allowed for. The different literary types are sometimes mixed, one being placed against the other ; according to Gunkel, it was an ancient custom for different parts of one or more poems in the public service to be sung by different voices. Liturgical poems in process of time became elaborated. All these points, as well as others, will be fully discussed and illustrated in the forthcoming *Einleitung*.

It will not be without interest to refer to one or two crucial cases of the application of Gunkel's methods to particular psalms. Thus, in the case of Psalm lxviii., for which an impressive case for a Maccabæan date can be made out, the historical interpretation is rejected, and the psalm is regarded as belonging to the class of eschatological hymns. Consequently, the events which the psalm announces and celebrates have no reference to the immediate past, but belong to the future, which the eye of faith pictures as already accomplished. The student will have to weigh carefully this view of the psalm as against the powerful presentation of another view given by Mr. St. John Thackeray in his Schweich Lectures, 1921.

One last example we will take in Psalm cx. Here the Maccabæan date is decisively rejected. The psalm is regarded as one of the class of royal psalms. The king, as in Babylonian and Egyptian parallels, is pictured as receiving a divine oracle, and is assured of divine favour in the exercise of his priestly office. Gunkel devotes a good deal of space to the defence of this view, and his discussion is especially valuable for the way in which he has brought together various scattered pieces of evidence, pointing to the exercise by the kings of early Israel of priestly functions. He suggests that the evidence of this would have been far more explicit had not the priestly (" Deuteronomic ") redactors deliberately done their best to suppress references to it in the historical books. In consequence, the priestly side of the royal office has been considerably minimized in these sources. Still, traces remain. Thus, David, wearing a priestly garment, danced before the Ark when it came to Zion (2 Sam. vi. 14). Both he and Solomon exercised the priestly right of blessing the people (2 Sam. vi. 18 ; 1 Kings viii. 14 and 56). Of Israelite kings it is narrated

that they offered sacrifices, Saul (1 Sam. xiii. 9), David (2 Sam. vi. 12 and 17 ; cp. xxiii. 16, xxiv.–xxv.), Solomon (1 Kings iii. 4 and 15, etc.), Jeroboam I (1 Kings xii. 33 ff.), Ahaz (2 Kings xvi. 12 ff.). The ruler possessed a special seat in the Temple (2 Kings xi. 14). Priests are mentioned among the most important officials of the kings (2 Sam. viii. 17 ff. ; 1 Kings iv. 2 ; 2 Kings x. 11). David anointed some of his own sons to be priests (2 Sam. viii. 18).

Certain difficulties seem to us, however, to beset this view of Psalm cx. In particular, what is the point of the emphasis on priesthood *after the order of Melchizedek* ? Does this not suggest a conscious protest against a line of high priests who traced their descent to the distant past, whereas a new line, inaugurated by a new holder, who combines the offices of ruler and priest in his own person, may fitly be styled 'after the order of Melchizedek' ? We cannot pursue this discussion further here. Our readers will be able to judge what an immense contribution Gunkel has made in this splendid commentary to the literature of the subject.

Of a very different order is König's recently issued work *Die Psalmen*. It is planned in a rather different way. An introduction embracing about 73 pages deals in a summary fashion with such subjects as Hebrew prose and poetry (old Hebrew poetry is distinguished by such features as a loftier linguistic style, the *parallelismus membrorum*, a rhythm marked by accentual beats, etc. ; the rhythm of the dirge is discussed as well as the question of other kinds of rhythm, alphabetic poems, the construction of strophes, musical superscriptions, and the musical instruments which were used in the musical accompaniment of the singing of the Psalms) ; the division of old Hebrew poems according to their contents ; the origin of Psalm-poetry (here the question of the

possible foreign influence on the development of Hebrew psalmody is discussed and rejected) ; a chapter is devoted to the discussion of the Collection of the Psalms (pp. 65 ff.), in which, among other things, the questions of Maccabæan psalms, the Elohistic revision, etc., are dealt with.

The translation and exposition of the Psalms follow (pp. 82 ff.). Here the plan followed is to deal with the groups of Psalms, classified according to their affinities, and not with the Psalms in their present order. The exposition is headed by Psalm i. To this some 10 pages are devoted, including a transliteration of the Hebrew text, showing the rhythm, as well as a translation. As regards the date, on the basis of verse 2, König regards some time near 621 as a probable date for the psalm's composition. Next follows Psalm xix. (pp. 93–107). The psalm is regarded as expressing God's revelation of Himself in Nature and in Law. Apparently, a date soon after 722 commends itself as possible to König, and he argues in favour of the literary unity of the psalm. The next group of psalms dealt with includes Psalms xcv.–xcviii., which illustrate the uniqueness of the God Who has revealed Himself to Israel. Psalm xc. is selected to illustrate God's eternity. This is followed by an exposition of Psalm cxxxix. illustrating God's omnipresence, and this again by a group of hymns, addressed to the exalted creator of the world and the glorious ruler of nature (Psalms viii., civ. ; xxix., lxv. and xciii.), and so on throughout.

As was to be expected, König's conclusions regarding date and authorship are conservative in character ; he pays a good deal of attention to philological matters and many features of his exposition, especially his references to the older exegesis, are useful. He will, however, have nothing to do with the new eschatological views. On the

whole, his commentary can hardly be called very illuminating or inspiring.

The group of essays collected into one volume under the title *The Psalmists* and edited by Canon D. C. Simpson is of great interest and value. The opening essay by Professor Gressmann on *The Development of Hebrew Psalmody* is an important contribution. He begins by urging the need for scientific investigation of the origins, history and evolution of Hebrew psalmody, and finds material for such an investigation not only in the Psalter itself but also in the Psalms of Solomon as well as the Odes of Solomon and Sirach (xxxix. 146–35), as well as isolated psalms found in Samuel, Kings, Chronicles and Maccabees, and in the " Political Psalms of the Prophets." Hosea vi. 1–3 is regarded as an " imitation of the prayer of an individual," such as is Psalm li. In the background we see the picture of a man sick unto death, even one whose life has left him ; but ' after two days ' or ' on the third day ' God awakes him from the dead. " This is an allusion to the dying and rising of Adonis ; it is, as it happens, an allusion which in its obviousness and directness is unparalleled in the whole Old Testament. After the Exile orthodox Judaism did not tolerate any survivals whatsoever of allusions to Adonis, and there are no traces of him in the Psalter of David." Here Dr. Gressmann is building a good deal upon a very slight foundation in his inferences regarding Adonis.

Dr. Gressmann reaches very conservative conclusions regarding David. " In my estimation," he says, " Amos knew David as a psalmist. . . . The airs composed by David were not those of the drinking-songs of a secular banquet, but sacred songs like the Psalms." Here we may venture to remark that, even if such sacred songs be conceded to David, it seems highly problematical

whether they would have survived among the collections sung in the later temple, at any rate in their original Davidic form. Dr. Gressmann seems to us to presuppose too much on the basis of foreign analogues when he says (p. 14):

"There are examples of royal psalms also in Babylonia, Assyria and Egypt; psalms of Nebuchadnezzar, Ashurbanipal and Ikhnaton. Doubtless the kings used such psalms in worship, and they did so because they were the high-priests of their people. In the ancient Oriental world every king was a priest, just as he was in Jerusalem from Melchizedek's time onwards. In the history of Israel there are many examples of the king's priesthood; we need only mention Solomon's dedication of his Temple. Probably, too, the title Messiah (*mashîah*), applied to a reigning king, designates him as the priest-king. Consequently he alone prayed for the people, all public prayers were originally offered only by him. . . .

"The stage of development in which the king was the sole or the principal professional offerer of prayer, had passed before the composition of our Psalter. There are only a few psalms concerned with the reigning king; not a single one is, as is often wrongly supposed, a psalm of the Messianic king. All the psalms in which the king is mentioned are important evidences of the pre-exilic date of Psalmody. The attempts made to date the royal psalms in the Maccabean period have been in vain. I am convinced that there are no Maccabean psalms whatsoever in the Davidic Psalter: it had been completed long before the middle of the second century B.C. . . .

"In short, while the majority of the psalms may be of post-exilic origin, many others are pre-exilic. This view is supported by another consideration: there are only a few psalms (*e.g.* Pss. i., xix., cxix.) in praise of the written law of Moses, and all these are of later date. Psalm i., though the first psalm in the Psalter, is not typical of the whole."

Gressmann's sketch is interesting, suggestive and important, but hardly convincing. He says that David was undoubtedly a psalmist, but he does not commit himself to asserting that any of our present psalms were actually composed by David. Thus, he remarks, Psalm xviii. is the hymn of a king. 'The king, however, was not David.' Moreover, the remark about the position of the Law in the Psalter need not imply that Psalms

which do not glorify the Law are pre-exilic. The supremacy of the Law over the cultus was not assured until the Maccabean period. To us it seems extremely unlikely that the impetus of a movement so profoundly influential over the religious life of the community as the Maccabean should not have been reflected in the Psalter. In spite of the editor's remark (p. xiii), it is still possible for some of us to believe in the Maccabean date of certain psalms.

The other essays in the volume consist of two by Dr. Theodore Robinson on the God of the Psalmists and the eschatology of the Psalmists, and two by Principal Wheeler Robinson, on the Inner Life of the Psalmists and the Social Life of the Psalmists. Two final essays deal with the Psalms in the light of Babylonian research, by Mr. Godfrey Driver, and the Psalms in the light of Egyptian research by Dr. A. M. Blackman. We can only refer briefly to these contributions, which are all important. One of the most valuable of the essays is Dr. Wheeler Robinson's discussion of the inner life of the Psalmists. This, like everything he writes, is marked by keen insight and great distinction both in thought and expression. He regards the four circles of mediation of the inner life of the Psalmists as : (1) Devotion to the Temple, (2) The Jewish Community, (3) The Arena of History, (4) The World of Nature. He then proceeds to discuss the characteristics of the Psalmist's faith in God and the limitations of faith.

The following passage may be quoted as typical :

" The nearest to his [the Psalmist's] heart is the Temple and its worship. The Temple is the magnetic centre of a passionate devotion, not yet rivalled by the Jewish passion for the Law, though a few psalms reveal this later characteristic. The type of religion served by the Temple was both sacramental and social. It was sacramental—the elaborate ritual of the daily offering, so punctiliously performed, the solemn pouring out of the libation, the silver trumpets of the

priests, the melody of the Levitical choirs, are all set before us in the eloquent description of Ben Sirach as being rendered in the very presence of God. Not less does Ben Sirach bring out the social character of the worship, the prostration of all the people before the Most High God, their common prayer, and their common reception of the high priestly blessing."

In the second essay he contributes to this volume Dr. Wheeler Robinson illustrates his theme from (1) Social life of the Book of Proverbs and from Ben Sirach, and discusses (2) the problem of suffering, with special reference to the continuity of the pious community. An interesting and important discussion of the corporate personality of the Psalmists closes this fine essay.

Dr. Theodore Robinson, in the first of his essays on 'the God of the Psalmists,' rightly emphasizes the idea of personality, and discusses the question of monotheism and creation, and Yahweh's dealings with man. There is only one point here that we are inclined to criticize. The author thinks there are clear and explicit evidences scattered through many psalms of a belief in the real existence of other gods, though Yahweh is regarded as supreme. "He admits, perhaps even glories in, the existence of other deities besides Him Whom he is directly addressing, because to him his own God, Jahveh, is supreme over all." Such phrases as 'Jahveh is a great God, and a great King over all gods' are quoted. But should such language be pressed? Would not a real monotheist be able to use it, in view of the actual circumstances of the heathen world around him?

In his Essay on the Eschatology of the Psalmists Dr. Theodore Robinson discusses the general characteristics of eschatology and refers to Mowinckel's theory. He concludes that on the whole there is very little that is strictly apocalyptic in the Psalter, though there is an eschatological background.

Mr. Driver's essay is rather more elaborate than the

rest, embracing, as it does, more than 60 pages. It contains a careful survey and comparison of Babylonian and Hebrew psalms. The great merit of this essay is the careful attempt that is made to show and to estimate not only points of resemblance but of difference. The conclusion reached is that the " general influence of Babylonian on Hebrew psalms is negligible. Particular cases are often due to common origin or independent reflections."

Dr. Blackman is inclined to think that a certain amount of Egyptian influence is to be traced in the Psalter. He presents a careful summary of the evidence. His conclusion is : It is probable that (*a*) the Hebrew Psalmists wrote at times under influences which were, in origin, Egyptian, and (*b*) certain religious ideas—that of sin and that of the need for God's mercy—which the Egyptians emphasized, as did the Hebrews, were, in origin, Semitic rather than Egyptian.

Those who are acquainted with Dr. Welch's work know that whatever he writes is marked by originality and independence. In this little volume he succeeds in presenting in a small compass a view of the Psalter based upon, and in line with, the best modern scholarship, and marked by penetrating insight which will illuminate the study of this great collection to many readers. The book is admirably clear and free from technicalities. Its pages are lit up from time to time by broad generalizations which reveal the author at his best. It consists of four lectures, given at a summer school in London. The lecture-form is preserved in the printed book, and the chapters into which it falls are well-proportioned and easy to read.

In the first of these, in *The Psalter and Nature*, the author brings out clearly the fundamentally different outlook of the ancient Hebrew towards nature generally,

in that he has no conception of " laws " of nature. Further, the background of the Psalter is Palestine and the East.

" This means that the conception of kindly mother-nature holds no great or real place in the thought of its writers. For the desert was at the men's door : and God made the desert, a land of barrenness and of death. Men die in the desert from want : it cannot support man's life. Yet it was always there, impressing men's imagination through its immutable sterility and sombre vastness. And God made it what it was."

The Psalms selected to illustrate this particular theme are xxix., viii., civ., which provide material for an admirable commentary on the theme of the lecture.

The second lecture deals with The Psalter and History. " The Psalter," says Dr. Welch, " is saturated with the conviction that there is an end to which all human history is moving." One of the ways in which this is pictured is the representation of Yahweh as taking his seat as the acknowledged king of the universe. Dr. Welch interestingly points out that in the Psalms which are concerned with the Divine kingship (e.g. Psalms xciii., xcvii.) there is little or nothing concerned with the national aspirations of Israel. " In Psalm xciii. that which God sets fast and makes a sure stay is the holiness which befits His house. In Psalm xcvii. the support of His throne is righteousness, and the issue of His government is to make clear His love for all who hate evil. In Psalm lxxxii. the gods of the nations are condemned because they have failed to establish in the world justice and mercy." These, adds Dr. Welch, are the characteristics not of national but of a universal religion. God, however, is also revealed in a peculiar sense in the history of His own people, and this aspect of the matter is illustrated by Dr. Welch in the Psalter. Both aspects are wonderfully combined and balanced in the prayers of the synagogue liturgy.

In the third lecture, on *The Psalter and Worship*, Dr. Welch brings out the various occasions both in the national life and in the life of the individual Israelite, when the psalms would be linked up with acts of worship, and he also points out that

" these liturgies, framed to accompany the sacrifices, are continually turning the thoughts of the worshippers in another direction than that of the ceremonial. And that direction is the attitude of spirit which the great prophets never wearied of repeating to their countrymen. When a processional psalm at a festival period, e.g. Psalm xv., defined the true temper of all who took part to be the possession of clean hands and a pure heart, when it even condescended to demand such social virtues as the non-practice of usury, its teaching ran along the lines of prophetic doctrine."

This last quotation is taken from the fourth of the lectures on *The Psalter and the Inner Life*. Here Dr. Welch rightly emphasizes the fact that the distinctive thing in these hymns is their emergence under prophetic influence into something beyond their original form and significance. It is well to remember this when the cultic background of the Psalter is being so much emphasized. Dr. Welch indeed concludes that the origin of the Psalter must be sought well back in the pre-exilic period. " Its beginnings must be looked for in the period when the influence of the prophets was at its strongest, and, in particular, when they were submitting the ancestral cult of their people to a searching criticism in the light of their own conceptions of the divine character and nature, of God's relation to and demands on men." This view, however, seems to us unduly to minimize the devotional power of the post-exilic Jewish community, which knew how to bring in the ethical ideals of the prophets into the fervour of the inner life.

M. Causse has written an interesting and valuable study of the development from the earliest times of the Hebrew lyric. He is impressed with recent studies of

the Psalter, with their tendency to throw back the origins of Hebrew psalmody to the early stages of Israel's life. He says :

" Partant du fait reconnu par tous, mais dont on n'avait pas sérieusement tiré les consequences, que le Psautier est un recueil de chants cultuels, il s'est attaché à décrire les liturgies de fête, les lamentations pénitentielles, les oracles, les paroles de bénédiction et de malédictions. En ce-faisant, il a parfois trop négligé les aspects individuels et éthiques de la religion des psalmistes, mais il a excellemment mis en lumière le vieux fond de ritualisme et de superstition populaire sur lequel la piété des anarim s'est développée, et il a préparé les matériaux pour une conception évolutive et une reconstruction de l'histoire de la poésie biblique."

He sketches the development of Hebrew lyric poetry from its earliest beginnings, represented by fragments of war-songs and hymns in honour of Yahweh, by oracles, and dirges connected with the ancient sanctuaries, down to the emergence of the later psalms. The religious and literary evolution, as he rightly points out, embraces more than a thousand years, until it emerges in the didactic psalms that celebrate the praises of the Law. Of this long development we have only fragmentary survivals in the canonical Hebrew literature. The first chapter of the work is devoted to the consideration of popular primitive poetry, consisting of poems of vengeance and war. The first example given is Lamech's Hymn of hate, Genesis iv. 24, with other antique fragments, such as Numbers x. 35–36, Exodus xvii. 16, Judges vii. 18, Exodus xv. 21, etc. In this connexion M. Causse emphasizes the importance of oral tradition, which has played a great part before the literary stage is reached. He also calls attention to the close connexion in primitive poetry between the dance and the song. Chapter ii. surveys the development of the national lyric poetry down to the time of the judges and the first kings. Here are considered such passages as the blessing

of Jacob and Moses (Gen. xlix. ; Deut. xxxiii.), as well as the song of Deborah, and Joshua's famous allocation to the sun (Josh. x. 12–13). It also includes the oracles of Balaam. An important chapter (iii.) is devoted to the consideration of the ancient sanctuaries and the origin of " la poésie cultuelle." The author suggests that side by side with the priests, who consulted the oracle and presided over the ritual, a special class of ministers came into existence, whose function was to chant the hymns and arrange the liturgies. The *meshôre erîm*, " singers," who appear in fairly large numbers in the description of the chronicles (1 Chron. xv. 16 and 21 ; xxv. ; 2 Chron. xxxv. 15 ; Ezra ii. 41 ; Nehem. xi. 17, etc.) are not necessarily, he thinks, an anachronism. He refers to Psalm lxviii. 26 and 27 as confirmatory evidence. An interesting suggestion which he works out is that some psalms have been built up on ancient themes, the later poet embodying the older material in the fabric of the psalm. He cites as examples among others Psalm xxiv. 7–10 ; lxviii.

" Les chanteurs ont réorganisé les formules liturgiques qui leur étaient transmises et les ont développées à leur manière. L'histoire de ces variations est à faire." Psalm xxix. is dealt with in an interesting way on p. 94 ff. " Devant les cataclysmes de la nature, et particulièrement devant l'orage, l'homme a éprouvé une émotion religieuse profonde, un grand sentiment de terreur et d'admiration. C'est pourquoi dans la plupart des religions anciennes, comme chez les non-civilisés de nos jours, le Dieu suprême et le Dieu de l'atmosphère et de la lumière, apparait armé du tonnerre et de l'éclair au milieu des nuées. L'élohim du Sinaï s'était manifesté aux enfants d'Israël sur la montagne fumante sillonnée de flammes de feu."

On pp. 107 ff. the author deals in an interesting way with a certain number of psalms that are plaintive in character (Pss. xliv., lxxix., lxxx., lxxxiii., etc.), which have often been regarded as of Maccabean origin, but which M. Causse considers to be ' les formules stéréotypées d'une plainte liturgique dont l'origine remonte

aux temps anciens de la vie nationale.' He points out that Yahweh is involved as the God who is enthroned on the cherubim. Ephraim, Benjamin and Manasseh are alone mentioned in Psalm lxxx., and this points to a time when the Joseph tribes constituted the most important element in the national life. The truth probably lies between these extreme views. Ancient fragments were worked up into later psalms. Some earlier psalms may have been brought up to date by additions.

The final chapter (IV) deals with the influence of the monarchy on the literary evolution. The literary fixation of the tradition is assigned to the period of the monarchy. Psalm xlv. is regarded as an instance of a royal epithalamium, and as an instance of a dynastic oracle 2 Samuel xxiii. 1–7 is quoted. Other royal psalms dealt with embrace Psalms ii., xviii., xx., xxi., lxxii., ci., cx., cxxxii. Here Psalm cx. is assigned to an earlier period, the Maccabean date being rejected (p. 162). In an epilogue M. Causse emphasizes the importance of Jeremiah in the evolution of later psalmody. Apart from him the individualistic development would have been impossible. M. Causse has written a valuable survey of a constructive kind. While all his critical positions need not be accepted, yet it may be said that he has made explicit, in a clear and convincing way, the presence of ancient elements in the Psalter. There was room for a detailed study of this kind, and we are grateful to its author for his illuminating work.

In passing to consider some contributions to the elucidation of the prophetic literature, we call attention to two articles by well-known scholars, which represent two rather different points of view from which these problems are now approached. Dr. Gressmann's essay (see above, p. 16) is a useful survey of prophetic movements, which may have some remote connexion with the Hebrew

movement, in Egypt and Babylonia. He calls attention to the fact that Hebrew prophets were known and enjoyed a certain reputation in countries outside Palestine (Elisha among the Syrians) owing to their international political activities. Gressmann first of all surveys the evidence from Egypt. " In the folk-tales, sagas, and legends of the colloquial literature," he says, " we sometimes meet with oracles which may be compared with Messianic prophecy," and he finds similar oracles in other groups. The character of these oracles may be judged by such examples as e.g. " It is foretold that the Nile shall be dried up, and that men shall be able to cross it on foot, or that the sun shall shine no more, and that therefore men shall be unable to tell when it is noon. No great distinction is made between the prophet and the magician." Gressmann notes that the Egyptian oracles are also marked by the combination of threat and promise, by the fact that " their aim is generally patriotic," and that their political patriotism is often united to dynastic interests. Gressmann thinks that there is a real historical connexion between Egyptian prophecies and Israelite prophetic literature. He sees this especially in the Messianic oracles, in their broad horizons. When, for instance, Micah (chap. v.) calls David ruler " from of old and everlasting," and Isaiah (chap. xi.) thinks of the returning David " from the root of Jesse," also as the lord of Paradise, we must presuppose foreign influence. That foreign influence has really been at work in the evolution of Messianic prophecy in certain respects must be admitted ; but it is very remote, and the Hebrew development has for the most part gone its own way.

The last part of Gressmann's article is concerned with the Babylonian evidence. Here some interesting analogues are cited (oracles of disaster on Babylon, e.g.). The author admits that these parallels grow closer in the

later stages of Hebrew prophecy. " Babylonian traces," he says, " become clearer first in Ezekiel and Zechariah, but are clearest of all in Daniel. This is due to the gradual failure of the originality of Israelite prophecy, which ebbs with the course of time, with the result that foreign elements force their way steadily to the surface."

In his article on Zechariah xii.–xiii. 1 (see above, p. 44) Dr. Kennett regards the date of composition as probably about 141 B.C. He understands " the chieftains of Judah " to be the Hasmonæan leaders. They attacked Jerusalem, which ought to be Jehovah's holy city, but has become " the main seat of the Jewish Hellenizers," the population still remaining there being rebels against Jehovah. Dr. Kennett develops an interesting view regarding the meaning of the expression " the House of David." He thinks that certain prominent families, including the house of David and the house of Nathan (another branch of the Davidic line), have been deeply implicated in disloyalty to the ancestral religion. Dr. Kennett admits the difficulty that no hint of the existence of these families can be found in the Books of Maccabees. This silence he explains as due to the fact that " these books are the work of partizans of the Hasmonæan high-priestly kings." An interesting discussion follows, concerning the hopes of a Davidic restoration in the post-exilic period. In the late Maccabean period, he thinks it ought not to be difficult to

" understand how many of those who found themselves being emancipated from the heavy yoke of a heathen king and from the persecution and exactions of apostates among their own countrymen believed that at last there would be revealed the shoot from the stump of the cut-down tree of David, and that under his beneficent rule peace and happiness, truth and justice, religion and piety, would be established among the Jews for all generations."

Dr. Kennett points to the late Psalm cxxii. (" the seat of the house of David ") and to Psalm lxxxix., and

he says : " Clearly when Psalm lxxxix. 38–51 was written there seemed no immediate prospect of the family of David coming to the throne, and moreover it is noteworthy that the Lord's anointed one is the object of bitter reproaches."

Other evidence of a similar kind is referred to, and the whole article is ingenious, suggestive and interesting, and throws out a hint at the end that in the existence in Palestine in the first century A.D. of " *two* families claiming descent from David through Solomon and Nathan respectively, we have ready to hand a simple explanation of the discrepancy between the first and third Gospels in the lineage of Joseph."

Dr. Wheeler Robinson's *The Cross of the Servant* consists of three lectures delivered at the Regent's Park Summer School of 1926. This little book complements two previous studies, *The Cross of Jeremiah* (noticed in this handbook last year) and the *Cross of Job*. It need scarcely be said that it is a finely phrased and finely balanced study of its theme, marked by rare insight and distinction of thought. It also has some original suggestions to make which are of considerable importance. The first lecture discusses the theme " Who was the Servant of Yahweh ? " The difficulties of identifying him with the empirical Israel are frankly faced and not minimized. Dr. Wheeler Robinson points out that " whilst Deutero-Isaiah is beyond question referring to the whole of Israel in the rest of the poems, he or some other author in the four Songs of the Servant has in view some smaller group of higher religious quality than the mass of the nation, and capable of being to some degree distinguished from it." The great objection to this view is that it fails to do justice to the representation of the servant in chapter liii. as a figure of international importance. Dr. Robinson finds the solution of the difficulty

in the ancient idea of corporate personality, which the study of comparative religion has done so much to illuminate. A deeply interesting discussion of this idea as illustrated in the Old Testament and especially in the Psalms is given (pp. 33 ff.). The author explains the rapid transitions in some of the Psalms from the individual standpoint to that of the group in this way. Thus, to take an example in Psalm xxii. :—

"At one point the psalmist clearly distinguishes himself from the rest of the worshipping congregation (25); at another he speaks as a group-representative, subject to the scorn of the irreligious (6 f.); at another in terms which suggest the whole nation (12, 27 f.)"

On this view of the Psalms Dr. Robinson claims it will be possible to explain "the perplexing variety of interpretations offered by modern scholarship." There is truth in each of the rival views, even in the recent view of Mowinckel that the Servant is the prophet himself.

"We are to think of the prophet's consciousness as capable of a systole and diastole, an ebb and a flow, so that though he utters his own experience in the service of Yahweh, it is always with the sense implicit or explicit that these things are true of all the devout disciples of Yahweh, and that *they* are Israel. We cannot, however, be true to his conception as a whole without saying that for him the Servant *is* Israel, quite apart from the question of identity of authorship with the rest of Deutero-Isaiah. Nothing less than the spectacle of Israel once humiliated, and now to be rehabilitated in the eyes of the nations of the world, will do justice to the imposing scale of the treatment in the fifty-third chapter. But when the prophet thinks of the sufferings incurred in the teaching mission of Israel, in fact if not in form he must be thinking of the experiences of those to whom religion was a reality, and the service of Yahweh, at any cost, the joy of life; probably in his deepest thoughts the prophet stood alone, like Jeremiah or Paul, and was projecting his own consciousness into that of men of lower spirituality. The sense of endowment and equipment for the prophetic office, which is exhibited in the Songs, is essentially an individual experience, though he who has it will always be moved to cry, 'Would God that all the Lord's people were prophets!' (Num. xi. 29)."

Dr. Robinson goes on to remark, "It is one thing to say that the prophet is always idealizing the Israel he

knows, another that he is presenting us with an ideal of Israel distinct from the real Israel." The portrait he presents is a composite one, based upon the actual experiences of the pious.

Lecture II discusses the " suffering of the Servant." This is finely worked out, especially in the application of the idea of vicarious suffering, to the corporate personality of Israel. An interesting section deals with the later Jewish interpretation, and Dr. Robinson rightly points out that there is no pre-Christian doctrine of a suffering Messiah.

The final lecture deals with the Messiah Servant, and rightly emphasizes the influence of the portrait of the Servant upon the consciousness of Jesus. A final section sets forth the permanent value of the approach to the Atonement through the Servant.

A very interesting suggestion is offered regarding the interpretation of Philippians ii. 7 (the phrase " He emptied Himself . . . taking the form of a Servant "). This is explained as based upon Isaiah liii. 12 (" He emptied himself to death . . . He let himself be humbled "). " This would suggest that Paul was not thinking primarily of the Incarnation, but of the Crucifixion, which is much more characteristic of his general thought, and that the participial clauses which refer to the human life were inserted (in the Apostle's parenthetic way) to bridge the gap between the pre-existent state of Glory and the humiliation of the Cross."

Allwohn's *brochure* (*Die Ehe des Propheten Hosea*) contains an exegetical study of Hosea (chaps. i.–iii.). This is carefully done, and account is taken of recent criticism. A second chapter surveys the various types of explanation ancient and modern. Chapter iii. emphasizes the view that chapters i.–ii. are saturated with the evidences of prophetic ecstasy. The fourth chapter

expounds the psycho-analytic explanation of Hosea's marriage.

Allwohn's main contribution is contained in the last two chapters. He takes the account in Hosea i.–ii. in a literal sense, and supposes that the prophet received the Divine command in a state of ecstasy. He infers from a survey of the book generally that Hosea was a man of emotional temperament with a certain repressed tendency towards "sexuality." This is the inference of psycho-analysis. This sexuality lay however in the region of the subconscious. Hosea himself was unconscious of it, and it comes to expression in his book only indirectly. We may suppose, the author says, that Hosea had often been a spectator of the activities of the Baal-cult, and that these had made a deep impression upon him, being a man of emotional and sensitive temperament, and that they had aroused in him a certain responsive impulse. This emotional tendency, however, had been fought down with all the moral energy derived from the Yahweh religion, but not entirely overcome.

The author claims for his view that it opens up a new line of explanation for the puzzling phenomena of the book. As regards the phenomena of ecstasy in relation to the prophetic character he indicates a new line of approach and the possibility disclosed by the interworking of the unconscious as well as the conscious personal desires and tendencies of the subject. He insists that the picture so resulting of the prophet is removed poles asunder from that of the mediæval mystics, in the case of whom sexuality was stimulated by being mixed with the worship of God.

The story of Hosea's marriage finally, the author thinks, affords us a valuable insight into the relation of two opposed types of religion. On the one side we see the religion of moral severity, and on the other that of

emotionally heightened joy and of loving relations between godhead, land and people. Hosea stands midway at the meeting-point of these two opposed tendencies. "He has lived in both worlds and is forced to make a synthesis—a synthesis in which the Yahweh religion occupied the predominant place, but in which also Baalism with its moral sensitiveness towards the side of love played a part. Yahweh came to Hosea as the god of love."

Allwohn's *brochure* is well worth reading. He distinctly disclaims the excesses of Freud and presents the psychological view in a sober and restrained fashion. The little book is also useful for its survey of the exegesis and textual problems.

Dr. Martin Thilo, in a small monograph of 43 pages, discusses the puzzling phenomena of the chronology of the Book of Daniel. He begins with *the third year of Jehoiakim* (Dan. i. 1), which is the date given for Nebuchadnezzar's coming to besiege Jerusalem. How is this date to be explained? The author points out that if the regnal years of the Jewish kings, as these are given in the Books of Kings, are added up from the building of Solomon's temple to the last king, the sum of 430 results, and if to this is added 50 years to cover the period 586–537 inclusive, the number 480 results, as the interval from the first building of the Temple to the second, this number corresponding exactly to that of the interval from the exodus from Egypt to the building of Solomon's temple (1 Kings vi. 1). It is suggested that the author of *Daniel* reckoned back as follows. Counting 50 years from 537 to 586, he added 11 + 11 = 22 years to cover the reigns of Jehoiakim and Zedekiah, and so reached the number 72; 71 would be the second year and 70 would be the third year of Jehoiakim. This would account for the 70 years of Jeremiah xxv. 11 f. and xxix. 10, taken as an exact and not as a round number.

The next chronological datum discussed is the question of the 62 weeks referred to in chapter ix. 26 (*And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing*). Here the reference, as is generally agreed, is to the murder of Onias the Third about the year 170 B.C. The clause rendered in the R.V. *And he shall have nothing* should run *And he shall have no one* (sc. to succeed him), i.e. He shall have no legitimate successor. Reckoning from 605 B.C. to 173 B.C. inclusive, the result is 61 weeks plus five ($605 - 173 = 432$; $432 \div 7 = 61 + 5$). The author seems to have reckoned as follows: $605 - 537 = 70$; 536 to 173 inclusive $= 364$; thus the whole is $364 + 70 = 434$, that is, exactly 62 weeks. This is the bare result. It is ingeniously worked out and all the relevant factors are discussed. Regarding the last week the author is equally ingenious. He first of all divides it into 7×365 days $= 2{,}555$ days and brings this into relation with the puzzling and apparently inconsistent reckoning of the time when the daily offering in the Temple ceased (variously reckoned as consisting of 1,150, 1,290, and 1,335 days). How the author deals with this puzzle the reader must consult his book to discover. Other points are discussed, including the first year of Darius the Mede, the third year of Cyrus (Dan. x. 1), and also the problem of the composition of the book is referred to. This last discussion is very interesting. Dr. Thilo regards the author as a member of the learned scribal class, and thinks that he was using Aramaic sources, especially for the Apocalyptic parts. Here he is acting as a redactor. When he plays the part of author in the proper sense of the word he writes in Hebrew, and in the Hebrew parts he occasionally freely reproduces his sources. In chapters ii.–vii., the author (i.e. the author of chapters viii.–xii.) has interpolated certain sections.

Sufficient has been said to indicate the importance of this monograph, which is the sequel to an earlier piece of work by the same author on the chronology of the Old Testament.

Kuhn's *brochure* on the *Interpretation of the Book of Koheleth* (see above, p. 35) is decidedly interesting and suggestive. He offers some suggestions of an original character which are worthy of serious consideration. Thus, regarding the puzzling name under which the author writes, Koheleth : this word, although it is the name of a man, is feminine in form and indicates, according to our author, that Solomon here speaks not as an ordinary man but as the representative of wisdom. Wisdom is often personified in the Hokmah literature as a woman. Here she appears in the person of Solomon himself. She speaks through him, and so the name Solomon is exchanged for that of the power which speaks from him. But how is the name Koheleth to be explained ? Kuhn suggests that owing to its connexion with *Kahal*, " assembly," the name is intended to indicate that Wisdom here speaks not as the mouthpiece of an esoteric and select circle of the elect but as she reveals herself in the assemblages and multitudes of men.

Another suggestion of the author is that the name Shulamith, Canticles vii. 1, has a similar recondite meaning, and is connected with the root Shalam, and means the trusted or intimate one. The author of *Koheleth* was acquainted with Canticles and assumes knowledge of this work on the part of his readers. Kuhn thinks Canticles was from the first intended to be interpreted allegorically. Solomon means more than the king of that name. The union between Solomon and the Shulamite mystically indicates the union between the community and its divine king. There is a good deal to be said for this allegorical view, which can be traced

in consistent line of tradition both Jewish and Christian. The point about Kuhn's construction of *Koheleth* is that the author of the book speaks throughout not for the intimate circle of divine initiates, but for the multitude. He leaves on one side, or in the background, whatever would be beyond the reach of the multitude, namely things of the unseen world. He does this deliberately, for he knows of their existence, as the name *Koheleth* in conscious opposition to *Shulamith* shows.

Another noteworthy characteristic confirming what has just been said is the phrase which so constantly recurs " under the sun," e.g. chapter i. 2, 9, etc.: " There is nothing new under the sun." Kuhn thinks this is intended with a certain emphasis to indicate that the author of the book is deliberately concerned with the things of this world, not of the next. The characteristic phrase " Vanity of vanities, all is vanity " sums up the character of everything under the sun and corresponds in meaning to the New Testament use of the word, e.g. 1 John ii. 16 ff., Romans viii. 20–22. Thus, a sort of curse lies on this world, so that whoever gives himself up to it must be disillusioned at last. The creature is not an end in itself, but may fulfil a good purpose if this fact is recognized. The grand error of the human race is that men toil in order to satisfy their desires, instead of finding their true satisfaction in communion with God. They pursue phantoms. Everything that man creates perishes. This is the case even with knowledge. Thus the author appears to take up a completely pessimistic position. The logical outcome of this would appear to be that it would have been well if man had never been born. But though there are passages that seem to suggest this, e.g. ii. 17; iv. 3; vii. 1, it is not the author's last word. He is really rooted in the piety of Israel, the Law and the Prophets. Thus what

he is striving to do in this book is primarily negative in character. It is not his task to teach men positive truth about God, but to overthrow those ideas which so continuously dominate their lives and are an obstacle to the knowledge of God. In order that they may find true happiness, he destroys with a pitiless consistency the false ideal of happiness which dominates them.

This view of the purpose of Koheleth is very interesting and suggestive, and reminds one of Cornill's to some extent. On Kuhn's construction the book possesses a high spiritual and religious value. One moral that emerges clearly is that Koheleth, like Job, regards true piety as that which seeks God for His own sake and not for any reward. It is the way of the Cross.

Koheleth's view of death is interpreted similarly. Apart from God man is in no better case than the animals. All descend into the common darkness. But the implications of communion with God may make all the difference. Kuhn includes in his *brochure* a survey of the contents of the book in which he justifies his interpretation in detail. This occupies about 40 pages. An appendix contains a list of passages more or less parallel with certain passages in the New Testament, and some additional notes on LXX, Syriac and Targumic renderings complete the work. The whole forms a useful and suggestive contribution.

Dr. Robinson's volume—which is largely concerned with the prophetic literature, and so may fitly be considered here—is the first to be issued of the Old Testament series of *The Clarendon Bible*. The series is planned to contain six volumes, of which this forms the third. The other volumes are as follows : I. Introductory, dealing with the external environment of ancient and post-exilic Israel, and its influence upon the development of Israel's religion. II. From the Exodus to the

fall of Samaria. III. Dr. Robinson's volume here under review. IV. Exile and Restoration (down to the end of the Persian Period). V. The later post-exilic Jewish Church (from the beginning of the Greek Period to the second century B.C.). VI. Final volume. This will deal with the prehistoric materials, the significance of myth and legend ; the general view of the History given in the documents, etc.

The main idea is to set the books in their historic environment and to give a general constructive view of the development of the religion, with the aid afforded by modern critical and archæological research. Dr. Robinson's contribution admirably exemplifies the plan of the series to which it belongs. The author writes well and clearly, and the whole forms a very attractive volume. The first 48 pages are devoted to a general survey introductory to the literature which is dealt with in the pages that follow. The historical background is sketched (Assyria, Babylonia, Egypt, Israel and Judah), as well as Social and Economic Conditions in Israel. A final section is devoted to the Religion of Israel in the eighth and seventh centuries. The following passage, which will illustrate the author's treatment of his theme, is the concluding part of this section. He says :

" It is not without reason that we speak of these two centuries as being the turning-point in the history of the soul of Israel. She began them, as far as Central Palestine was concerned, on a fairly high level of civilization and with a position of comparative material prosperity. She ended them with the northern portion of her people destroyed as a political entity, and the south in turn on the verge of political extinction. But at the start she stood no higher in religion and ethics than any one of a score of contemporary peoples. In 600 B.C. religious ideals and aspirations such as no other people has ever developed or cherished had been set before her. She had been told that God was a God of principle, righteous, loving, and holy, and that He demanded in men a likeness to Himself. It is true that she had not as a people accepted these truths or seriously endeavoured to work them into the fabric of her national life. So the blow fell, and

Jerusalem suffered the fate of Samaria. But when the ' warfare ' was over, and a remnant returned to their own land, it was the nobler and more distinctive elements in her faith and life which were found to have survived. Under the influence of the picture of God drawn by the great prophets, she was able to advance to a full monotheism and to find her way to a personal faith in a truly *living* God."

The rest of the book is given up to a series of selected passages. Apart from the Books of Kings and Deuteronomy all these are taken from the Prophetic literature (Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habakkuk and Jeremiah). The text of the passages is not printed, but reference in each case is made to the R.V. Introductions and short notes are provided. There are also some longer detached notes dealing with such matters as The Text of the Old Testament, the Chronology of the Period, the Prophets, the Prophetic Books, Deuteronomy and the Deuteronomists and Eschatology.

A striking feature of the book is the number of very fine illustrations. These have been selected with great care and greatly add to the attractiveness of the volume.

The problem of teaching the Old Testament is a difficult one in many quarters. It ought to be made considerably easier by such a method of treatment, as is so admirably exemplified by Dr. Robinson. Here the teacher will find a self-contained handbook, crammed with modern knowledge, and requiring no further apparatus except a copy of the R.V. which will serve as a guide to the rich treasures hidden in the great prophetic literature of the Old Testament. Dr. Robinson has brilliantly inaugurated a promising series.

G. H. Box.

IV

THE NEW TESTAMENT

§ 1 : INTRODUCTION

In this department there is little to chronicle, except a large, illustrated manual by J. Schäfer (in Schuster and Holzammer's *Handbuch zur biblischen Geschichte*) of *Das Neue Testament* (Freiburg : Herder, pp. xx, 782), which is not confined to " Introduction " proper. On a smaller scale, and yet on one which covers more than the New Testament, there is a valuable little sketch, in two volumes, of *Geschichte der urchristlichen Literatur* by M. Dibelius in the Göschen series of small manuals (Berlin : de Gruyter, pp. 108, 110). In *JR* (561–569) Professor E. J. Goodspeed describes the " Challenge of the New Testament," setting forth the interest and hopefulness of the study, and urging that " in an age so desperately eager for vulgarities, old and new, real or imaginary—above the literary miasmas of the day the New Testament rises like some splendid mountain-mass, serene and stupendous, even though rugged and difficult."

A saying of Bishop Creighton is brought home to students in this department over and over again : " The sole use of knowledge," the Bishop once wrote, " is to enable you to distinguish between what is true and what is plausible." The " plausible " theories have to be reckoned with, repeatedly. More is known about the origin of Christianity than about any other great religion, and the New Testament books are not enigmas. Still,

there are gaps in tradition, and obscure data, which invite the imagination of men to some plausible reconstructions. Thus in *HJ* (July and October) Professor D. Strömholm seeks to explain " The Riddle of the New Testament " by imagining that there were two parties among the disciples of Jesus, one an orthodox Jewish brotherhood in Judæa and the other a wider and more Greek party, headed by Stephen and the seven of Acts vi. The latter attached much less importance to the actual Jesus of history than the former did ; to them He was essentially a divine person, as in St. Paul's theology, whereas the Jewish brotherhood hailed him as a suffering human hero. These two tendencies produced different types of stories about Jesus, and out of their fusion, which is often confusing, the present Gospels arose. In order to allow for the rise of such variant traditions, Dr. Strömholm has to deny that the apostles were personal companions of Jesus ; this notion, which is embedded in the first Gospel (of Mark), is an error ! The more usual view of the story in the Book of Acts is presented by the veteran scholar, Dr. Adolf Schlatter, in *Die Geschichte der ersten Christenheit* (Gütersloh : Bertelsmann, pp. 400, M.12). This volume lacks the diverting qualities of Dr. Strömholm's essay, but it is historical—which is not, after all, a minor quality ; it lacks the limelight of fancy, but it summarizes the apostolic and post-apostolic periods in sober daylight. A third edition of the same author's *Geschichte Israels von Alexander dem Grossen bis Hadrian* (Stuttgart : Calwer, pp. 404, M.3.50) has also been published ; this is a summary outline of Judaism, which does not explicitly handle the life of Jesus, except as that was determined by the Jewish environment. But it has one or two special features, e.g. the theory that the Seventy did not translate the Old Testament into Greek, but rather authorized it.

§2: CANON AND TEXT

Lagrange, reviewing Harnack's article in *ZNTW* (1925, 1–16), argues in *RB* (83–88) that the author of the Muratorian Canon was probably Hippolytus, " et vraisemblant comme antipape," the Canon being an extract from his work against Gaius. Lagrange also (in *RB*, 161–173) rejects Harnack's theory of the so-called " Marcionite prologues " to the Pauline epistles. Harnack returns to the subject in *ZNTW* (160–163), and in the same journal (154–160) Hugo Koch, like Lagrange, fails to find his argument convincing for the Roman origin of the Muratorian Canon.

Von Soden's critical theories have been under heavy fire recently ; the pages of Dr. Ropes' introduction to his volume on the text of Acts (see below, p. 147) are a fresh proof that the great Berlin scholar's edition of the NT text is by no means final. But Von Soden's critical apparatus is indispensable. Most students find it necessary to pencil a rough key to his system of numbering the manuscripts ; otherwise it is hard to extricate facts from the closely-printed masses of notes. But two scholars have independently printed aids of this kind, which ought to be a boon and blessing. One is Dr. B. Kraft's *Die Zeichen für die wichtigeren Handschriften des NT* (Freiburg : Heider, M.–.60), which prints the nomenclature of Von Soden, Tischendorf, and Gregory. The other is F. Krüger's *Schlüssel zu Von Soden's Die Schriften des NT* (Göttingen: Vandenhoeck und Ruprecht), which makes the materials accessible.

Little has been done in the matter of the texts and manuscripts, though it is interesting to find that Lagrange's study of " Le manuscript sinaïtique " (*RB*, 89–93) concludes that Codex ℵ was copied at Cæsarea from an Egyptian original of the third century, since this seems to be the only way of explaining its affinities

with, and divergences from, Codex B. Canon Streeter's notes (*JTS*, 144–147, and *Harvard Theological Review*, 165–172) on the Washington manuscript suggest, among other things, from a study of Mark v., x., xi. and xv., that " W represents the Cæsarean text in a very pure form, but has suffered, though to a comparatively small extent, from a Byzantine reviser," i.e. in the later part of the manuscript. This Byzantine revision is held to have occurred in Egypt, but prior to that an ancestor of W had reached Cæsarea in a damaged condition.

Mr. R. P. Casey (*Harvard Theological Review*, 213–214) shows how unreliable Bentley's collation of Codex Bezæ is. Professor H. A. Sanders (*ibid.*, 215–226) collates an early papyrus fragment of the Gospel of Matthew, which he places in the third century ; the text covered is xxvi. 19–52, and its affiliations are with the Western text. " The lesson it teaches is clear : Concentrate study on the so-called Western text, which is really the second-century provincial text."

Ernst Mueller's plea (*NKZ*, 210–217) for a recognition of the important evidence provided by the Gothic version for the understanding of the Greek text, appears simultaneously with Dr. G. W. S. Fridrichsen's study of *The Gothic Version of the Gospels* (Oxford, pp. 264, 21*s*.), in which incidentally he connects not only *f* but *e* and *k* with the Gothic version, as proofs that the old Latin manuscripts were occasionally tinged with Gothic colour. Professor Burkitt (*JTS*, October, 90–97) demurs to some of his positions but agrees that the main witnesses to the Old Latin version " may owe their preservation to the theological and text-critical activities of the Goths." A. Merx, in *Biblica* (40–71), contends that the Armenian versions go back to a Greek text.

Much significance attaches to two works on the Latin text of the Gospels, one by C. H. Milne (*A Reconstruc-*

tion of the Old-Latin text or texts of the Gospels used by Saint Augustine, with a Study of their Character, Cambridge University Press, pp. 207, 10*s.* 6*d.*), and the other by H. J. Vogels—*Evangelium Palatinum, Studien zur aeltesten Geschichte der Lateinischen Evangelienuebersetzung* (Münster i. W.: Aschendorff, pp. 147, M.6.80). The former treatise sets out to show how Augustine, before the acceptance of Jerome's Vulgate, used a pre-Vulgate text, which is found not only in *k* and *e* but in *f* as well as elsewhere. Vogels dedicates his treatise to H. C. Hoskier. He too is occupied with the nature of *e*, which he differentiates from *k*, giving a careful collation of the four gospels one by one. What is behind *e*, he is not prepared to say. But it turns out to agree often with Marcion's text. Curiously enough, Fridrichsen (see above) has simultaneously proposed to explain *e* by treating it as the Latin text of a Gothic-Latin version. There is a further article by H. J. Vogels on "Die Vorlage des Vulgatatextes der Evangelien" (*Revue Bénédictine*, 123–138). Preuschen's *Tatian's Diatessaron aus dem Arabischen uebersetzt* (Heidelberg: Winter, pp. ix, 241, M.16) has also been edited by August Pott, who promises to follow it up by two volumes on the subject, and F. Krenkow writes on "Two ancient fragments of an Arabic translation of the New Testament," in the *Journal of the Royal Asiatic Society* (275–285).

Students of Syriac will welcome Mr. William Jennings' *Lexicon to the Syriac New Testament* (Clarendon Press, pp. 244), which has been revised by Ulric Gantillon. This attempts to do what Professor Souter's small lexicon does for the Greek New Testament; it is accurate and convenient. Another invaluable small handbook is W. E. Plater and H. J. White's *Grammar of the Vulgate* (Oxford University Press, pp. 174, 6*s.*). The scope of the latter work is broader than the New Testament, of

course, and does not permit suggestions such as that of Mr. Jennings, who calls attention to data which he considers favourable to the hypothesis of an Aramaic origin in the Fourth Gospel.

We have now received the second volume, containing *Text and Apparatus Criticus* (Cambridge University Press, pp. x, 552, 50*s*.), of Professor Souter's edition of *Pelagius's Expositions of Thirteen Epistles of St. Paul*. He claims to have recovered a text of the Old Latin Pauline epistles which was " read by our ancestors of the British Church two centuries before Augustine ruled the Province of Canterbury." However this may be, he has undoubtedly produced what one of his critics, J. Lebon (*RHE*, 836–839), calls an " édition modèle, œuvre de science sûre et de courageux et inlassable labeur." Critical notices appear in *TLZ* (591–594) by F. Loofs, in *CQR* (152–158), and in *JTS* (October, 97–101) by Professor Burkitt, who in passing confesses his belief that the Western reading (*τῷ καιρῷ δουλεύοντες*) in Romans xii. 11 is authentic.

Dr. A. T. Robertson's *Studies in the Text of the New Testament* (Hodder & Stoughton, pp. 192, 8*s*. 6*d*.) is a collection of sixteen republished essays on textual criticism and exegesis. In the chapter upon " Paul and his Books," he suggests that in 2 Timothy iv. 3 the books which Timothy is told to bring may have included the gospel of Mark. The popular interest and appeal of textual criticism is uppermost.

§ 3 : LANGUAGE

R. P. F. Abel's " Coup d'œil sur la *κοινή* " (*RB*, 5–26) surveys the general problem, with special reference to " Semitisms " in the NT. He agrees with those who think it very improbable that Luke knew Aramaic, and thinks that the epistle of James " a peut-être le

meilleur grec du NT." Some of the newer investigations are echoed in a new version of the New Testament in E. E. Cunnington's book, *The New Testament of our Lord and Saviour Jesus Christ* (Routledge, pp. 560, 5*s*.), a translation based on the 1611 English version in the light of Nestle's Greek text, with special attention to the Authorized and Revised Versions. But Mr. Cunnington is not specially interested in linguistic researches into Hellenistic Greek, such as are being tabulated in Milligan and Moulton's *Vocabulary of the Greek Testament* (Hodder & Stoughton), the sixth part of which has just appeared. It covers the ground from *παγιδεύω* to *ῥώννυμι*, with the usual apt and rich illustrations from the papyri and other non-literary sources. Professor Milligan's pages are full of suggestion for New Testament exegesis. Thus he shows that it is not necessary to fall back on Aramaic for the meaning of *πάλιν* as "further" in Mark xv. 13. He quotes papyri-evidence in favour of a temporal meaning ("finally") for *εἰς τὸ παντελές* in Hebrews vii. 25, and on *παρακολουθέω* in Luke 1. 3 observes that Greek usage justifies the rendering that Luke had "acquired familiarity" with his facts, "having become cognizant of them for long (*ἄνωθεν*)"—the implication being that his witness is practically that of a contemporary. The sense of "serve" which seems to attach to *παραμένειν*, he observes, would heighten the meaning of the verb in Philippians i. 25 and in James i. 25. He can also quote the papyri in favour of *οἱ πόδες* as "legs" in Revelation x. 1. Evidence from Egypt is marshalled, which proves that *ὁ πρεσβύτερος* was there familiar "as an honorific title with reference to certain village or communal officers," and it is argued that Hellenistic usage, as proved by the papyri, justifies the rendering of *τὸ πρότερον* in Galatians iv. 13 as "previously" or "origin-

ally," not, as Dr. Kirsopp Lake thinks, " on the former of two visits." Field's view is accepted, that *προτείνω* in Acts xxii. 25 means " stretch forward " (with thongs) to render the body taut for being flogged.

In this connexion we have to chronicle M. Johannessohn's pamphlet on *Das biblische καὶ ἐγένετο und seine Geschichte* (Göttingen : Vandenhoeck und Ruprecht, M.2.60), and also the fact that Preuschen's Greek-German lexicon (Giessen : Töpelmann), edited by Walter Bauer, continues to appear steadily. From this, as well as from the new edition of Liddell and Scott's *Greek English Lexicon* (part 2), the New Testament student derives much incidental help. It is curious that the two authorities differ acutely on a word like *δευτεροπρώτον* in Luke vi. 1. According to Preuschen-Bauer it is a real term from the Jewish calendar, while the new Liddell and Scott lexicon takes it as " probably corrupt (no explanation is satisfactory)." The Liddell and Scott volume offers by the way a fresh definition of *ἀίδιος*: " distinguished from *αἰώνιος* as *everlasting* from timeless, but distinguished from *ἀείζωος* as *eternal* (without beginning or end) from *everliving*." The interpretation of *ἀπόχρησις* in Colossians ii. 22 as " use " or " consumption " is corroborated, and so is the rendering of *ἀρεταί* in 1 Peter ii. 9 as " glorious or wondrous deeds " ; *ἀτακτέω* in 2 Thessalonians iii. 7 is " neglecting one's duty, or failing to discharge one's obligation " ; *αὐχμηρός* in 2 Peter i. 9 is " dry, or parched " ; *δεισιδαίμων* in Acts xvii. 22 is " pious, or religious." Similarly, Bauer's work on Preuschen's basis yields some exegetical points of interest. Thus he shows, by ample citations, that *γύναι* in John ii. 4 does not convey any curt or disrespectful meaning. Another reference may be permissible. In *Theology* for December (p. 333) a correspondent writes : " Dr. Moffatt's translation of the

Bible, now available in one volume, will be widely quoted and used. It is an ungrateful task to pick holes in so splendid a book, but Churchmen should be warned against the tendency of certain passages. In the account of the Last Supper the crucial words are uniformly given as 'This means my body . . . blood.' Surely *ἐστίν* can be translated in no other way than 'is.'" Dr. Bauer renders the phrase, "This signifies my body," without feeling it needful to explain that such is the only natural sense of the words in Matthew xxvi. 26. It is noted that Romans xvi. 4 is the one NT instance of *εὐχαριστέω* employed of gratitude towards human beings, and it is suggested that in Acts ii. 26 *ἐπ' ἐλπίδι* may retain its Old Testament connotation of "secure." In Luke xvii. 21 *ἐντὸς ὑμῶν* is rendered "in your midst" rather than "within you." The origin of the citation in Ephesians v. 14 is pronounced to be Iranian (see Reitzenstein's *Das iranische Erlösungsmysterium*, pp. 6, 136). The words *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα* mean, probably, "God earnestly yearns for the spirit" (James iv. 5). In 2 Corinthians ii. 5 *ἵνα μὴ ἐπιβαρῶ* means, "not to multiply words, or, to say too much" (an unexampled use of the phrase), and the most probable sense of 1 Corinthians xi. 10 is said to be an allusion to the lustful glances of angels, which a woman's veil shut out.

Professor H. J. Cadbury's "Lexical Notes on Luke-Acts" (*JBL*, 190–209, 305–322) repeat his arguments against those who find evidence of Luke's "medical" interests in the language of his writings. Incidentally some suggestions are offered, which bear on exegesis. Thus the command of Jesus that something should be given to the daughter of Jairus to eat (Luke viii. 55) is interpreted as proof of "the reality of the miraculous resuscitation" (see xxiv. 43); *συναλιζόμενος* in Acts i. 4

is a form of *συναυλιζόμενος*, meaning " to spend the night in the open, with them," and Acts xxviii. 30 should be rendered, " Paul lived there for two whole years on his own earnings (*ἐν ἰδίῳ μισθώματι*)." Professor Hubert Pernot's article on " Greek and the Gospels " (*ET*, December, 103–108) pleads for attention to Modern and Byzantine Greek as a means of elucidating New Testament Greek. He gives some examples ; thus *βαστάσαι* in Matthew iii. 11 means " to take off " ; *ἵνα* in Mark iv. 11–12 should be rendered " because " ; in John x. 24 he agrees with Pallis that the question should be rendered, " How long will you bother us like this ? "

In *NKZ* (187–200) K. Bornhäuser's paper on " Die Bedeutung der Sprachlichen Verhaeltnisse zur Zeit Jesu für das Verständnis der Evangelien " argues that Jesus spoke Greek as well as Hebrew and Aramaic.

§4: CONTEMPORARY HISTORY

To begin with, we note gratefully a third edition of W. Bousset's *Kyrios Christos* (Göttingen: Vandenhoeck und Ruprecht, pp. xx, 394, M.15), which is indispensable for a study of contemporary Hellenistic piety. G. Kittel's *Die Probleme des palästinischen Spätjudentums und das Urchristentum* (Stuttgart: Kohlhammer, pp. iv, 200, M.8.40) is directed against the view that early Christianity must be explained in the light of its affinities with Hellenism. Kittel seeks pungently to correct this estimate. He calls attention to the vital significance of Palestinian Judaism for the thought and shaping of primitive Christianity. Dr. E. F. Scott's book on *The First Age of Christianity* (Allen & Unwin, 5*s*. 6*d*.) is characteristically sound and lucid, presenting in small compass a critical account of the subject. It depicts (i) the historical background, (ii) the gospel record (" we can now accept, not merely by an act of faith but on

the ground of strict historical evidence, the essential facts concerning the life of Christ"), (iii) the life of Jesus, (iv) the teaching of Jesus, (v) the primitive Church, and (vi) the development of New Testament thought. Professor Scott's aim has been to provide a conspectus, and thereby to enable readers to judge special sections of the subject properly. There are many books of this class, but very few which show such good judgment and mastery of the salient issues.

Besides general studies, like that of M. van Rhijn on *Het Nieuwe Testament in het licht der nieuwere opgravingen* (Amsterdam, Paris, pp. 120, Fl. 2.40), the social background of the life of Jesus has been sketched by K. E. Keith in his small, useful volume on *The Social Life of a Jew in the Time of Christ* (Liverpool: J. A. Thompson, pp. 94, 2*s*.). Mr. Keith has special aptitudes for this kind of work, and his pages provide information about education, amusements, and general society, which bears freshly on the gospel-story. Dr. F. C. Grant's monograph on *The Economic Background of the Gospels* (Oxford University Press, pp. 156, 7*s*. 6*d*.) is wider and more ambitious. He brings together data about trade and labour, taxation and population, which prove how severe the economic strain was in Judæa and Galilee during the first decades of the first century, and he shows how the double burden of religious and political taxation pressed hard upon the people, particularly the former. This point is important, for Jewish writers often blame the Roman taxation as primarily, if not wholly, responsible for the economic misery of the age; Dr. Grant shows how ecclesiastical considerations had much more to do with the plight of the land than is generally supposed.

Professor J. de Zwaan's *Antieke cultuur om en achter het NT* (Haarlem: Bohn, pp. 155, Fl. 2.90) falls into the same class of works. As for Dr. Paul Fiebig's

Die Umwelt des Neuen Testamentes (Göttingen : Vandenhoeck und Ruprecht, pp. viii, 87, M.3), it is not, strictly speaking, on the contemporary history, but it forms an invaluable little collection of relevant material, illustrating the thought-world of St. Paul, of the Johannine writings, and of Jesus ; the last twenty pages contain some historical passages such as the extracts from Josephus and Tacitus. Dr. Fiebig has drawn upon rabbinic sources, papyri, ostraka, and the general literature of paganism in the age, including even some extracts from Mandæan sources. There is a brief collection of Buddhistic parallels to the Gospels. All are translated into German, with a few explanatory notes. Dr. Fiebig has provided in this cheap, scholarly volume a vast amount of really useful material. The treatment is entirely objective ; no opinions of the editor are intruded. All that is done is to present the reader with the passages, and leave him to estimate them. But much scholarship has gone to the selection and arrangement of the passages. The one defect of the book is that it lacks an index.

Apropos of Buddhistic parallels, by the way, a useful collection by J. B. Aufhauser appears in the " Kleine Texte " of Marcus und Weber (Bonn), called *Buddha und Jesus in ihren Paralleltexten* (pp. 30, M.1.60).

§ 5: LIFE AND TEACHING OF JESUS

(*a*) In a note on the baptism of Jesus (*Études Théologiques et Religieuses*, 51–53), C. Bruston holds that it was John the Baptist, in Matthew (iii. 16 εἶδεν) as in the Fourth Gospel, who saw the descent of the Spirit on Jesus ; the dove recalls the Deluge, for Jesus as Messiah was to announce to the ancient world the end of that deluge of superstitions and errors and evils in which it had been for long immersed. F. Gavin's " Notes on

Early Christian Baptism" (*JAOS*, 15–22) discuss the Syriac terminology, suggest that John the Baptist sprinkled his converts with water by means of a hyssop reed (the point of Matt. xi. 7 f. ?), and argue that while baptism for removing the stain of sin might have been self-administered (as proselyte-baptism was among the Jews), nevertheless, as a means of receiving the Spirit, it must have required an agent other than the baptized person.

There are articles on scattered points, as e.g. H. J. Vogels' paper on the temptations of Jesus (*BZ*, 238–255).

In *Theology* (December, 327–332) Dr. W. K. L. Clarke restates "The Case for a One Year Ministry of Jesus." Mark, no doubt, presupposes a two years' ministry, but then he wrote "not in order" (according to Papias). In Luke, if iii. 1 points to A.D. 27, and if the Crucifixion took place in A.D. 29, a one year's ministry is implied. The evidence of John is more ambiguous. Dr. Clarke ventures to harmonize Mark and John, even at the cost of placing the feeding of the 5,000 (Ch. vi.) after Chapter x. Alternatively, he wonders if the Johannine tradition of a single year's ministry may not have been expanded to three years, to correspond with the 1,260 days (Rev. xi. 3, xii. 6) of the Messianic period.

Professor S. J. Case (*JBL*, 14–22) thinks that at Nazareth Jesus may have been influenced by the tone of Sepphoris, the largest city in Galilee, which was only about an hour's walk away; its population included pagans as well as Jews, and it had a salutary distrust of any revolutionary movements, since, in the days when Jesus was a boy, the Romans had laid it low for its complicity in Judas the Galilean's rebellion. "Jesus, living in the environment of Sepphoris and facing life's problems in the light of its experiences, shared the conviction that the kingdom of God was not to be established by use of the sword."

W. K. L. Clarke (*Theology*, 163–166) thinks that Jesus must have been conscious of the significance of his name (= Joshua, Matt. i. 21), and also that He felt Himself to be the prophet like unto Moses (Deut. xviii. 15 = Acts iii. 22). Jesus may have taken with Him into the wilderness a roll of the Law, containing Deuteronomy, for in the temptation-story there are allusions to Deuteronomy (Matthew iv. 7 and 3 f.; verses 8–10 are a Satanic parody of Deut. xxxiv. 1–4, and ver. 11 answers to the Greek version of Deut. xxxii. 43). Similarly, the Sermon on the Mount (in Matthew's version v. 1–10) accurately reproduces the mind of Jesus, who was thinking of Numbers and Deuteronomy (e.g. ver. 4 = Numbers xiv. 39, ver. 8 = Deut. xxxii. 43).

Mr. R. B. Y. Scott's paper on "The Expectation of Elijah" (reprinted from the *Canadian Journal of Religious Thought*, November-December) investigates the Jewish and Christian elements of this hope. Elijah was supposed to return, in order to effect (i) reconciliation and repentance, as in the Hebrew text of Malachi iv. 5–6, (ii) the restoration of all things (Sirach xlviii. 10; Mark ix. 12, etc.), and (iii) to raise the dead (as in the Talmud). Jesus was identified with Elijah by some, on the score of his miracles of raising the dead (Mark vi. and viii.), and Jesus himself called John the Baptist the new Elijah (Matt. xi. 14) as one who was the forerunner of the Messianic age. But Mr. Scott argues that the cry on the Cross (Mark xv. 34–36) cannot have been a despairing appeal to Elijah, as has been recently argued (see our last issue, p. 62). The basis of this theory is a rabbinic tract of the ninth century A.D.! Much more likely is it that the cry of "Eli" was misunderstood by the Roman soldiers, "who had heard boasts in the streets of what Elijah would do when he came."

In *ZNTW* (5–37) Robert Eisler concludes his ingenious

reconstruction of the Last Supper, and Lietzmann (pp. 1–4) prints a damaging refutation of some points in the theory, arguing e.g. that *afiqomenon* cannot mean ὁ ἀφικόμενος in any Messianic sense.

In *HJ* (October, 26–42) P. L. Couchoud and R. Stahl revive the old theory that the story of Barabbas is a fiction, but propose a new explanation of its origin, viz., that it is an assertion which denies the belief that Barabbas was crucified, not Jesus, a belief held by some who shrank from the idea that Jesus the Son of the Father could be crucified.

The most important work on the last phase of the life of Jesus is Mr. P. Gardner Smith's *Narratives of the Resurrection* (Methuen, pp. xxvii, 196, 6*s*.). It is a critical reconstruction, which argues, for example, that the last ending of Mark may be recovered in part from the gospel of Peter. Like Professor E. F. Scott, he believes that the appearances or visions took place in Galilee. The two questions he seeks to answer are, "What evidence had the early Christians for believing in the resurrection? and, What evidence have we?" The author, in his frank and comprehensive discussion of the former question, argues that the primitive disciples were genuinely convinced that they had seen Jesus alive after His death. But while this is historical, he believes, for example, that the word ἠγέρθη in Mark xvi. is an interpolation; the women, it is ingeniously suggested, had gone to the wrong tomb, and were then directed by a young man to the right empty tomb. Out of the Marcan story tradition grew, such as we find in the various records of the later gospels. "No new facts are contributed by any of the later evangelists; there is no evidence that they had access to sources of historical value inaccessible to Mark." Such a claim for a Marcan monopoly may not convince us. But Mr. Smith sets himself to show how this critical standpoint is compatible

with a true Christian belief in the resurrection. He concludes, " The body of Jesus may never have moved from its shelf in the rock-hewn tomb. We do not know and we shall never know the certainty of that mysterious morning. But the Spirit of Jesus is with us yet, not in a vague respect for all that He lived and died for, but in the personal presence of Him whom we love and serve." The author has written a frank, candid study of the evidence, in the light of modern criticism, but in no spirit of denial for denial's sake. Since the publication of Dr. Lake's well-known volume on the same subject twenty years ago, we have had no volume in English which displays the same critical acumen. A less radical estimate of the Resurrection narratives is provided by H. Lohmann in *Theologie und Glaube* (154–190).

On the personality and influence of Jesus in general two pleasant volumes have appeared. One is Sir James Marchant's *Anthology of Jesus* (Cassell, 7*s*. 6*d*.), a collection of pieces in prose and verse, over four hundred of them ; it is a charmingly printed book, with much devotional interest. The other is Mr. R. H. W. Chambers's *The Humanism of Jesus* (J. Clarke, pp. 212, 5*s*.), written by a South African missionary. The practical sympathies of Christ are excellently described, on the basis of the gospels. R. Bultmann's book on *Jesus* (Berlin : Deutsche Bibliothek) is the first volume of a series upon the Immortal Heroes of Mankind. It is a study of the eschatological purpose which, according to Bultmann, Jesus lived to realize ; the essence of His teaching is not apocalyptic but ethical, in the sense that He demanded from men instant repentance and obedience to God, in view of the imminent advent of the Kingdom. Bultmann believes in the historical Jesus, of course ; but he is sceptical about the Messianic framework of the gospel-story, and only feels himself on sure

ground as he hears Jesus in His teaching making demands upon the individuals whom He met. The life of Jesus, in short, is not explained by His death, but by the Word of God which He brought to men as the supreme expression of the Divine Will for them here and now. The eschatological theory dominates Dr. W. F. Cooley's book on *The Aim of Jesus Christ* (Routledge, pp. 227, 7*s*. 6*d*.), though it is, like Bultmann's, alive to the issues of the present day, and insists on the social side of the Kingdom. But Bultmann's position is intelligible in the light of the *Formgeschichtliche* school and its methods, as he surveys them in " The New Approach to the Synoptic Problem " (*JR*, 337–362). If the words of Jesus are to be detached from their historical setting—a setting which the blundering editors of the synoptic gospels have thrown up round them—and if the principal value of the said gospels is to throw light upon the Christian cult which somehow got going during the first century, then it is only logical to confess frankly with Bultmann " that the character of Jesus as a human personality cannot be recovered by us." The disintegrating scepticism of the *Formgeschichtliche* school, or at least of some of its representatives, comes out in Bultmann's work. Once the historical scenes of the Gospels are taken as merely symbolic, devoid of historical reality, the words of Jesus are open to any reconstruction, individualist or ecclesiastical, and eventually the significance of Jesus is reduced to that of an unknown quantity which was required to start the Christian cultus and its theology.

Mr. J. Middleton Murry's *Life of Jesus* (London : Jonathan Cape, pp. 317, 10*s*. 6*d*.) is untouched by any *Formgeschichte* interests. It is a straightforward, popular account of Jesus as a human being, " the wisest, and the bravest, therefore the greatest, man who has lived upon this earth." Mr. Murry sets aside the virgin-birth ; he

believes that the baptism of Jesus by John rules out any sinlessness, and he actually suggests that there may have been " a secret understanding between Jesus and Judas." Mr. Murry modestly claims that his training as a literary critic enables him to understand the story of the gospels. He has certainly written a book which is both readable and, within its limits, convincing. It is a study of Jesus as a man of genius. Mr. Murry deprecates some methods and results of the Higher Criticism. He insists that Jesus was no ordinary man, and that He must not be described as such. " Nothing," he argues, " is more fatal to the spirit of true history or true criticism than to seek to subdue Jesus to the conceptions of his contemporaries. He used their conceptions to express *his* knowledge." This is well said, and the principle is illustrated aptly at several points. Thus, Mr. Murry claims, " it was Jesus Himself and not after-generations who saw Him prefigured in the ' Suffering Servant ' of 53rd Isaiah. That this was so, we are convinced; but modern criticism, lacking here, as in so many places, the flexibility of mind to conceive the creative power of a great spirit, has tended more and more to deny that Jesus could thus have conceived Himself."

Emanuel Hirsch's *Jesus Christ der Herr* (Göttingen: Vandenhoeck und Ruprecht, pp. 92, M.3) consists of some lectures which are written on the general lines followed by Mr. Murry, but in a brief compass attempt to outline a Christology. Hirsch is not content to establish an historical sketch of Jesus; he realizes that Christianity requires some belief in what the person of Jesus means for our conceptions of God and man.

Finally, in this connexion, the monograph of Joachim Jeremias on *Golgotha* (Leipzig: E. Pfeiffer, pp. viii, 96, M.5) may be mentioned; it sets out to show the authenticity of the present holy sites in Jerusalem, but it

is more than archæological, for Jeremias proceeds to discuss the various beliefs and legends, e.g. about the Sacred Rock, Golgotha and Adam, etc., which have gathered round the hill of Jerusalem in Judaism and Early Christianity.

(*b*) The effort by M. Couchoud to restate the hypothesis that Jesus never lived is described by Professor Maurice Goguel in the *Harvard Theological Review* (115–142). He explains the curious emergence of the view in France and the refutation of it, a refutation in which he himself played a leading part. The Scandinavian book on the subject, by Dr. Georg Brandes, which was mentioned in last year's Yearbook (p. 157), has been translated into English, under the title of *Jesus, A Myth* (Brentano's, pp. 190, 6*s*.). It is a most disappointing volume, far below M. Couchoud's treatise. Brandes thinks that the Apocalypse is the source of the myth about Jesus, which was afterwards elaborated by the gospels " into the picture of a vagrant, preaching youth " ! The book is full of inaccuracy and credulity ; it is almost a *reductio ad absurdum* of the theory of Drews. The same topic is discussed in A. Drews' *Die Leugnung der Geschichtlichkeit Jesu in Vergangenheit und Gegenwart* (Karlsruhe: Braun, M.4.80), and the opposite point of view is presented simply but effectively by H. Spanuth in *Was wissen wir von Jesus?* (Vandenhoeck und Ruprecht, pp. 32, M.–.60). Spanuth writes for German readers, briefly and cogently. But a much more comprehensive and positive account of the controversy is presented to English readers by Dr. Elwood Worcester in his trenchant monograph *Was Jesus an Historical Person?* (Oxford University Press, 6*s*.), and especially by Professor Maurice Goguel. His *Jesus de Nazareth* was noticed in our last year's issue (p. 157). An English translation has been published by F. Stephens, called *Jesus the Nazarene*

(Fisher Unwin, 12*s.* 6*d.*), which is all that is required ; English readers can now peruse in this translation a quiet and effective answer to the vagaries of Drews, Couchoud and Brandes.

B. M. Allen's book on *The Story behind the Gospels* (Methuen, pp. 127, 3*s.* 6*d.*) does not evaporate the historical Jesus. It recognizes a human, non-miraculous figure behind the synoptic tradition. But it evaporates a good deal of what, even as critical methods, is commonly taken to be historical ; thus not only the virgin-birth and the resurrection are set aside, but even the entry into Jerusalem is regarded as a mythical elaboration of what was originally a matter-of-fact occurrence.

The refutation of Drews and his school on the special point of the Old Testament as the source for the biography of Jesus is undertaken afresh by W. Caspari in *NKZ* (611–630), and two chapters on the whole subject are added in the fourth edition of Albert Schweitzer's *Geschichte der Leben-Jesu-Forschung* (Tübingen : Mohr, pp. xii, 659, M.24), which is really a reprint of the second German edition.

(*c*) Professor A. Guillaume's pages on " The Midrash in the Gospels " (*ET*, 392–398) discuss the appeal of Jesus to Scripture. Why does He not cite detailed prophecies in support of His mission ? Because He took a general view of Scripture. The idea of " fulfilling " what the Old Testament prophets wrote (as in Matt. v. 17) includes interpretation and realization ; " it does not necessarily mean to ' fulfil ' in the sense that a complete and final significance or function is given to the original text of Scripture which it had until that moment lacked." A midrash implies the explication of some inner meaning from the text of Scripture ; the words of Mark xii. 26–27 are a case in point. And the Gospels,

it is argued, have been compiled with the aim of adapting the life of Jesus " to the Jewish Torah with its midrashic accompaniment." Examples are cited: e.g. John vi. 32–35 reflect the Palestinian rabbinic idea of eating and drinking the word of the Torah, and also the Midrashic view that Moses brought manna from heaven, but the second redeemer would also bring divine food from heaven above. Finally, the idea of seeing forecasts of Jesus in isolated Old Testament texts is not Christian, to begin with, but Jewish, " more typically and characteristically Jewish than any other feature of the New Testament " ; Christians used it to meet Jews on their own ground (as in Matt. i. 15).

There is more solid material in Professor W. Manson's able introductory lecture on " New Testament Criticism in Relation to the Christian Religion " (*ET*, 171–174, 231–235), which stresses the solidarity of St. Paul with original Christianity, and the Messianic consciousness of Jesus ; the Jewish idea of the Kingdom of God is a national form of the contemporary passion for immortality as well as of a protest against " the culture and institutions of the civilized world," and Jesus freed its spiritual element from its under matter. Professor E. F. Scott's article on " The New Criticism of the Gospels " (*Harvard Theological Review*, 143–162) deplores the obsession which invalidates M. Loisy's recent commentary on Luke's gospel ; he thinks that Dr. Streeter's hypothesis of a Proto-Luke, however attractive, implies too much overlapping of Mark and this supposed Lucan source ; finally he suggests that the date of Mark need not be so late as Professor Bacon has recently argued. He also protests against the assumption that the gospels are theological documents, because they are written in a religious spirit ; the evangelists are mainly interested in their stories of Jesus, and it is erroneous to suppose

that the historical record was subordinated entirely to religious or theological prepossessions.

The late Professor C. F. Burney's volume on *The Poetry of our Lord* (Oxford : Clarendon Press, pp. 184, 15*s*.) appeared just at the end of last year, too late for notice in our previous issue. Its sub-title is " An Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ." The discovery of parallelism in the gospel-teaching is not, of course, new. What is new in Dr. Burney's work is (*a*) the exceptional care with which he explains the ethos of rhythmical oracles and composition in the Old Testament, and (*b*) his employment of the method in interpreting the Greek text. There he sees that Mark xiii. 9–13 stands apart, in its rhythm, from the context, and that its corresponding passage is in Matthew x. 17–22, to which verse 23, a prose sequel, has been added. Even in the Fourth Gospel he finds traces of rhythmical Galilean Aramaic, e.g. in xiv. 1–10, and adds this comment : " Without maintaining that they represent throughout the *ipsissima verba* of our Lord, we may reasonably infer that they have been recorded by an actual hearer, in whose mind the familiar rhythm was still running, even after a long lapse of years " (p. 129). The fourth chapter is on " The Use of Rhyme by our Lord." Dr. Burney begins by noting that rhyme was not unknown even in Hebrew verse, although some hasty modern readers seem to forget this ; Judges xvi. 24 is a case in point, and the Hebrew of Canticles viii. 1–3 yields another specimen. Dr. Burney's Aramaic version of the Lord's Prayer goes into rhyme, and so do the Beatitudes. But rhythm is, of course, more common than rhyme, and the bulk of the book is devoted to an analysis of the rhythmical forms. Here, too, Dr. Burney presses an argument in favour of the Johannine discourses ; they

reproduce step-parallelism, as to a less extent the Synoptists do, i.e. a second line taking up a thought contained in the first line, and repeating it. Compare Mark ix. 37 and John xiii. 20. This resemblance of style, it is argued, is so subtle that it would hardly be due to imitation, and therefore " may be regarded as an important point in favour of the authenticity of the Johannine discourses " (p. 91). Now and then he ventures to make rhythmical considerations a standard for judging the text, as e.g. in the case of Mark x. 27, where " but not with God " is pronounced a gloss, because it spoils " the sharpness and balance of the antithesis." Another, general, result of his investigation is that Q is preserved better by Matthew than by Luke (p. 7).

(*d*) Although its theme is the teaching about Jesus rather than the teaching of Jesus, this seems the proper place to notice Dr. A. E. J. Rawlinson's Bampton lectures on *The New Testament Doctrine of the Christ* (Longmans, pp. xvi, 288, 12*s*. 6*d*.). He emphasizes the Jewish presuppositions of the original gospel, especially the monotheistic faith which Christianity inherited and developed. What this development implied is explained in a series of studies on the New Testament gospels and epistles, three out of the eight Lectures being devoted to St. Paul's contribution. Jesus is held to have identified the Son of Man with the Servant of the Lord, in His own mind, and the priority of His filial consciousness is rightly urged as essential to a true conception of His Messianic vocation. The third chapter discusses the problem of the Hellenism at Antioch and elsewhere in its relation to this gospel-faith, and it is then shown how the Pauline interpretation developed from a fundamentally Jewish basis, just as St. Paul presupposes a cult of Jesus Christ as Lord and a sacramentalism which go back to primitive Christianity. The pastoral epistles are held to be post-

Pauline, but the epistle to the Hebrews offers a distinctive and original contribution in the idea of Christ as Mediator. The author of the Fourth Gospel is not the beloved disciple (John xxi. 24 being an erroneous conjecture), but the Christology renders explicit the Christology of the synoptic tradition. Dr. Rawlinson pleads that its Jewish faith ought not to be ignored or depreciated even while we recognize its appeal to Greek readers. The author " would set forth to the Greek world, with its pantheon of deities and its half-religious, half-philosophical agnosticism about God, the great message that God is knowable and revealed in Jesus. But the claim that in Jesus the true God is revealed, and that eternal life has at last been made possible for men, is made in the context and on the basis of the historic claim of the Jewish race to be the repositories of the true revelation of God." There are six valuable critical notes in the Appendix on special problems like " The Son of Man " and Bousset's theory of " the Lord," as well as on the mystery-religions.

The former problem has been quite prominent, of late. No fewer than three separate studies upon it have appeared in various magazines. In a note on " The Son of Man " (*Études Théologiques et Religieuses*, 37–40), C. Bruston argues that " the son of man is lord also of the sabbath " (Mark ii. 28 = Luke vi. 5) means that Jesus is referring to the sabbath as included in the original creation over which man was designed to have dominion (according to Gen. i. and Ps. viii.) ; Luke xviii. 8 refers to the rejection predicted of Messiah in Isaiah liii. at His first coming ; Matthew xvi. 27 and xxv. 31 mean the imminent entrance of Christ into His heavenly glory, to be followed by the judgment ; and the Sign of the Son of Man (in Matthew xxiv. 30, 31) is His trumpet-call. N. Schmidt's survey of " Recent Study of the

Term, ' Son of Man ' " (*JBL*, 326–349) concludes by affirming once more that " a critical examination of the Synoptic material does not justify the assumption that Jesus Himself used the term *Bar nasha* in any other than the ordinary generic sense." A different view is put by Dr. W. Bleibtreu in *SK* (164–211), who sums up one of the best recent discussions by interpreting Son of Man as an equivalent for Son of God in human form. Thus, he argues, when St. Paul wrote Philippians ii. 6 f., he was expressing what is essential in the term Son of Man, though he never employs that term. Bleibtreu criticizes properly the idea that Son of Man means the Ideal Man, and makes short work of those who would attribute the expression to the early Church.

(*e*) J. Herkenroth publishes a large but not very illuminating work on *Die Ethik Jesu in ihren Grundzügen* (Düsseldorf: Schwann, pp. 315, M.8). Otherwise little or nothing of importance has appeared on the ethical teaching of Jesus, apart from short articles like Alberto Pincherle's on the Sermon on the Mount (*Ricerche Religiose*, 108–126), which is more occupied with the structure of the passage, however, than with its religious content. Some contributions to magazines, however, bear upon the subject. Besides articles like those of Paul Schreider on The Sermon on the Mount (*NKZ*, 591–610) and Joseph Hoh on the meaning of Matthew xiii. 52 (*BZ*, 256–269), there is an excellent Italian monograph by F. Ventro on *Il Sermone della Montagna e le Parabole* (Catania, pp. 126, L.5.80), and an article by J. Jeremias on the " Prayer-Life of Jesus " (*ZNTW*, 123–140), which begins by describing the habits and forms of prayer, public and private, which surrounded the early life of our Lord. From Mark xv. 34 (= Matt. xxvii. 46) he deduces that Jesus quoted the 22nd Psalm in Aramaic; He also wore the tallith at the Last

Supper. But these are details. It is more important to notice that prayer marked every important step in His life. Jeremias is sure that " Father, forgive them, for they know not what they do " is authentic, and he further notices the element of thanksgiving in the Lord's prayers, as well as intercession. The other contribution is made by Professor C. J. Cadoux's papers on " Judaism and Universalism in the Gospels " (*ET*, 55–60, 136–140). He regards the latter aspect as mainly a reflection from the later Church, though he had broad, human sympathies. " Though we may not claim that Jesus ever in His earthly life laid aside altogether the strong particularism natural to every Jew, it is fairly clear that the universalism which was *implicit* in His gospel from the very first, became more and more explicit and conscious and dominant as His ministry proceeded."

Mr. N. Levison's book on *The Parables : their background and local setting* (T. & T. Clark, pp. xxv, 253, 7*s.* 6*d.*) is valuable for the Jewish insight which it brings. The author confesses that he once was " brought up in one of the most pious homes of a very orthodox Jewish city " to despise and hate Jesus. Now he seeks to use his Galilean education in order to illuminate the parables of Jesus. He studies twenty-eight of them, and often arrives at conclusions which are not in the ordinary text-books. The first parable he finds in Mark iii. 20–30, and incidentally he observes that *οἱ παρ' αὐτοῦ* in ver. 21 means Christ's own family. " I have heard my own mother explain my strange behaviour of believing in Jesus as an acute form of madness." The parable of Luke xviii. 1–8, he thinks, had not originally any connexion with prayer ; it was a story to prove that no wrongs would be overlooked, but that Christians must remember God's time is best. Mr. Levison does not think that

Luke xiv. 16–24 and Matthew xxii. 1–14 are variants of the same parable. He even includes Matthew xvii. 24–27 among the parables, though he frankly accepts the story as an historical miracle. Jesus "knew that the required money could be found in a fish, and, not having the money, He sent Peter to get it there, just as I might send some one to my purse to get a coin." The story about the taxes is meant to show that Jesus "had a right not to use His rights." On the parable of the good Samaritan Mr. Levison observes that Jesus meant here to "point out what an inhuman institution official Judaism had become. For the simple fact was, that Priest and Levite dared not go to the help of the grievously injured man, but dying in their hands he should render them ceremonially unclean and unfit them for the discharge of their Temple duties. The charge against Judaism, substantiated in the parable, that a religious Jew in deference to his religion might act worse than an irreligious one, or even than a despised stranger, admits of no answer, and proves that Judaism requires, and still requires, the infusion of a new spirit." The value and interest of Mr. Levison's contribution lies in such data from a field which is not commonly worked.

§ 6: THE GOSPELS

A new edition, prepared by H. R. Willoughby, of Dr. De Witt Burton's *Short Introduction to the Gospels* (Cambridge University Press, 8*s*. 9*d*.), has appeared, which will continue to make this text-book a reliable work for students. Many will also give a warm welcome to the second volume of Rev. Harold Smith's *Ante-Nicene Exegesis of the Gospels* (S.P.C.K., pp. 354, 7*s*. 6*d*.), which collects in a convenient form much scattered material of value as well as of interest.

There is now a good Greek synopsis of the gospels,

called *Synopsis Evangelica* (Paris : Gabalda), which has been edited by C. Lavergne and M. I. Lagrange. The chronological order followed is that of Luke and John, which differentiates the book from a first-class synopsis like that of Huck ; but this was inevitable, owing to the Roman Church's opposition to the Two Source theory of the synoptic gospels. Some critical notes show the divergences of the Greek text from the principal critical editions. The book is handsomely printed.

On the literary criticism of the gospels there is curiously little to chronicle. Mr. J. M. C. Crum's re-construction of Q (*HJ*, 346–349, 537–562) proceeds on the presupposition that Q was a Judaistic version (40–50 A.D.) of the Gospel tradition, which appeared in Mark's Gospel. It starts from the advent of John the Baptist, includes the Beatitudes and the bulk of the Sermon on the Mount, and ends with the material represented in Matthew xxv. 1, 6, 10–13 = Luke xii. 35–36, 24, 25, 27, Matthew viii. 12, 11, xx. 16. Dr. E. W. Lummis (*HJ*, 755–765) argues, on the contrary, that the synoptic problem does not require any Q hypothesis, but is soluble on the hypothesis that Luke used Matthew. In *Theology* (275–282) Mr. Crum re-states his view that Mark and Q are independent versions of the original tradition, choosing March iii. 20–35 and Matthew x. as specimens of this dual tradition. In the same journal (350–356) he argues that Mark iii. 28 is independent of Matthew xii. 32, and that elsewhere, e.g. in Mark iii. 31–35 and Luke xi. 27, 28, we have two distinct memories of the same event. J. F. Springer's notes on " The Synoptic Problem " (*Bibliotheca Sacra*, 85 f., 213 f., 335 f.) are an accumulation of passages and inferences which are held to indicate that Mark is derived from Matthew. Dr. Vincent Taylor, in *LQR* (July, 48–62), claims that the Four Document hypothesis, in some form, makes

a substantial contribution to exegesis and the study of historical Christianity; the article illustrates several points which are taken up in his volume on the Third Gospel (see below, p. 141).

In *Gesù nella storia al centro della critica biblica* (Milan, pp. xv, 306), M. Tondelli puts forward a theory about the eschatological discourses of Jesus in Mark xiii. (Matthew xxiv.–xxv.). He recognizes two events on the horizon, the destruction of the temple and the end of the world, but sees only the former in Luke xxi. 5–33, where indeed the former and the latter almost coincide. Matthew xxiv. 26–28 is attached by M. Tondelli to the former. His plea is that the evangelists have recorded in juxta-position two different series of predictions which Jesus kept apart.

Two rather belated reviews of Canon Streeter's book on *The Four Gospels* have appeared. In the *Anglican Theological Review* (January, 256–263) Dr. B. S. Easton thinks that Dr. Streeter has been successful in proving that Θ and the I-family of texts are the same as the Cæsarean text; the Johannine hypothesis, that the "beloved disciple" was really John the Apostle, is less convincing, and Dr. Easton complains that Dr. Streeter has unfortunately ignored the good German work, especially of B. Weiss, on Luke. The Four Document hypothesis is rejected, and also the theory of Luke's structure. M. Dibelius in *TLZ* (73–77) doubts Dr. Streeter's views of the Cæsarean affinities of Θ, and also his theory of the composition of Luke. He agrees substantially with the English critic's opinion of the Fourth Gospel, and thinks that this part of the book marks a real advance in Johannine criticism.

(*a*) MARK.—A second and revised edition of E. Klostermann's *Das Markusevangelium* (Tübingen: Mohr, pp. iv, 195, M.5) in Lietzmann's series has appeared.

No more compact work is available ; compression has been carried to its limits, and yet the material is lucidly presented. A small commentary is also issued by A. van Veldhuizen : *Het evangelië van Markus* (Tekst en Uitleg), published at Gröningen (Wolters, pp. 152, Fl. 2.50).

With this may be grouped Professor C. H. Turner's restatement of the old theory that ἀγαπητός υἱός means not " beloved Son " but " only son " (*JTS*, 113–129), e.g., in Mark i. 11 and ix. 7, and a fresh instalment of his valuable notes on " Marcan Usage " (*JTS*, October, 9–30), in which he notes Mark's fondness for asyndeta and argues that in the second half of the Gospel ' the disciples ' and ' the Twelve ' are practically synonymous, as against Eduard Meyer's theory that the Gospel rests on a ' Twelve ' source and a ' disciples ' source.

Otherwise the Gospel of Mark has received little or no special study. The chief interest has been in its lost ending. Thus Mr. R. O. Kevin (*JBL*, 81–103) agrees with those who hold that the original conclusion was at an early period lost ; " some accident occurred, either the death or arrest of the author of the Gospel, a raid or riot during the early unsettled Christian times in Rome, or the last page of a papyrus roll being torn off." But he believes that the Gospel was written between A.D. 40 and 50, and that in 1 Corinthians xv. 3–8 Paul is repeating the original Petrine tradition which was incorporated in the lost ending of Mark's Gospel. R. R. Ottley (*JTS*, 407–409) brings forward evidence to show that γάρ at the close of a sentence, as in Mark xvi. 8, is not unprecedented, and C. E. Scott Moncrieff (*Theology*, 218–220) thinks that the matter of the lost ending was reproduced in Luke xxiv. 10–12 (which does not harmonize with xxiv. 1–9, 13 f.), i.e. it told how the women reported to the apostles, how the Lord

appeared to Peter, and how there was an appearance in Galilee.

(*b*) LUKE.—In addition to A. van Veldhuizen's *Lukas de medicijnmeister* (Kampen : Kok, pp. 239, Fl. 2.50), two important contributions to the study of the third gospel have been made in English. The first is a matter-of-fact, business-like commentary by B. S. Easton : *The Gospel according to St. Luke* (Edinburgh : T. & T. Clark, pp. xl, 367), a critical and exegetical edition which has been for long wanted. Dr. Easton does not enter into the problem of the authorship, and his self-imposed limitations have sometimes prevented him from discussing at length one or two problems of major interest. Thus he dismisses far too curtly the problem of the " medical " element in Luke's vocabulary. But on the other hand he makes it clear that this Gospel goes back to a source which was Semitic in style and which included a narrative of the Passion. This source, called L, is used along with Mark and Q. All were in existence before A.D. 65. Dr. Easton thus approximates to the theory of Dr. Bernhard Weiss, which has never received adequate attention in England or even in America. Apart from this critical reconstruction, the notes are succinct and relevant. One refreshing feature of the commentary is the persistent belief that we should read the gospel by itself as far as possible, i.e. from the point of view which regards its meaning and message for the original audience to which it was addressed, and not as modern students who are preoccupied with synoptic problems.

The other contribution is more speculative, Dr. Vincent Taylor's *Behind the Third Gospel* (Oxford : Clarendon Press, pp. 294, 16*s*.). This is an elaborate and original treatise which will have to be reckoned with in any future discussion of the synoptic problem. In general,

it follows the lines laid down by Canon Streeter. But Dr. Taylor posits, behind our canonical Gospel, a special Proto-Luke, containing iii. 1–iv. 30, v. 1–11, vi. 12–viii. 3, ix. 51–xviii. 14, xix. 1–28, 37–44, 47–48, xxii. 14–xxiv. (on the whole). The criticisms which such a theory raises are obvious. Is it possible to violate such passages, and to presuppose for them an un-Marcan shape and colour? Do they present an intelligible sequence? Are the criteria for their selection reliable? Dr. Taylor has his arguments, but it is not easy to see exactly why such a preliminary 'Luke' could be compiled, or how it should assume this particular form. However, his view, worked out with much care, is that Luke composed it on the basis of what he had picked up at Cæsarea about A.D. 60. Later on, he was able to supplement his notes by the Gospel of Mark, which is for him a valuable secondary source. He found in it Galilean traditions, which he had missed at Cæsarea, as he picked up traditions from Philip the Deacon and his four daughters (Acts xxi. 8–9).

To the volume on St. Luke's Gospel in *The Study Bible* (Cassell & Co., pp. xii, 145) Professor F. R. Barry contributes a short critical appendix on the structure and characteristics of the Gospel. He notes that Luke "is certainly a dramatist to the finger-tips, and there is no writer in the New Testament who has anything like the same appreciation for the dramatic 'feel' of a situation." One case is the wording of iii. 1–2. As for the sayings, "the Matthew-tradition is probably rather nearer to what Jesus actually said, while St. Luke's account is probably much nearer to a true interpretation of what He meant."

The value of these contributions to the study of the third Gospel is partly that they serve to correct a "one-sided estimate of Mark's Gospel, as though anything

non-Marcan in the other synoptists were *ipso facto* secondary. The hypotheses put forward by Dr. Easton and Dr. Taylor may not be satisfactory at every point. But the fact that they are urged is an indication that the uncritical idea of Mark as possessing a monopoly of primitive Christian tradition in its authentic forms is passing away.

(*c*) JOHN.—In *RB* (382–395) Dom Jean Olivieri writes on "La conception qui domine le quatrième évangile," arguing that the Fourth Gospel is an apologetic work, directed specially against Jewish critics of Christianity, and that St. John met these in Asia Minor. The tradition preserved in the Muratorian Canon, about the origin of this Gospel, is therefore authentic. The authorship of the apostle is also re-stated by Rev. P. V. Smith in *The Fourth Gospel, Its Historical Importance* (S.P.C.K., pp. 158, 3*s*. 6*d*.). He pleads for a re-consideration of the case for the historical value of the Gospel, as having been written by the beloved Apostle about A.D. 100 on the basis of notes which he had made in Aramaic seventy years earlier.

Canon Wilfrid Richmond, in *CQR* (October, 20–31), notes the unity of theme in the Gospel as a Gospel of Life—the First Epistle being a further treatment of the same theme. The clue to the meaning of 'life' is found in 'fellowship' (koinonia) between God and man, between Christians in their fellowship. The source is 'koinonia' between the Father and the Son, in self-sacrificing love; it is communicated through 'koinonia' with the Son; indeed, as is shown in 1 John iv. 7–21, "the Christian life is the reproduction in us, through the Divine indwelling, of the Love which God is."

E. Tobac's "Notes sur le quatrième Évangile" (*RHE*, 312–336) also uphold the unity of the book, (though he admits the case for placing chap. vi. before

chap. v), the authenticity (i.e. the apostle John's authorship), and the historicity; the critic agrees heartily with Lagrange's position in his commentary and hopes it will convince all sceptics.

To these contributions there fall to be added some short articles like that of K. Bornhäuser (*NKZ*, 353–363) on viii. 1–11, and a paper by Dr. W. K. L. Clarke (*Theology*, 282–283), who challenges the ordinary argument that the teaching of Jesus in the Synoptists is addressed to Galileans, whereas in John He is speaking to more theologically minded Judæans, as though this explained the differences between the Johannine and the synoptic traditions of the teaching. The only teaching in Mark, addressed to Galilean peasants, is in the fourth chapter, and even these parables are said to have been unintelligible to the crowd. It is an error to distinguish 'simple' Galileans from more subtle Judæans or Jerusalemites.

A different angle is suggested by the thesis of H. Windisch's vigorous *Johannes und die Synoptiker* (Leipzig: Hinrichs, M.8.25), viz. that the Fourth Gospel was intended to supplant rather than supplement the three Synoptic gospels, of which Mark certainly and, probably, Matthew and Luke were known to the author, a Christian of the second generation who wrote in Asia Minor or perhaps in Syria. He composed his book as a definitive, inspired production of the Church, which should supersede the earlier accounts of the evangelic tradition. Windisch attributes to him also the composition of the First Epistle. He regards the Fourth Gospel as primarily a work for the worship of the Church, whose composition is only intelligible in the light of the cult. Professor B. W. Bacon (*HJ*, October, 115–130) argues that the Fourth Gospel's data do not oblige us to go beyond "a free handling of known Synoptic

themes in the interest of apologetic or doctrinal subjects, after the manner of the Platonic dialogue or Stoic diatribe " ; in *JBL* (23–56) he shows how Mark ii. 1–iii. 6 is based on a Q section, and deduces that a passage like this is behind the Johannine narrative in chapter v. Windisch and all who share such views of the Fourth Gospel are controverted by F. Buechsel in *ZST* (240–265), and a special review of Windisch is given by Lagrange in *RB* (1927), 124–129.

In *JBL* (57–69) Mr. Millar Burrows finds that the prologue goes into accentual (not syllabic) metre, with three stresses to the line, and that this was the rhythm of the original Aramaic. He thinks that the incarnation was first mentioned in verse 14, though the present Greek translation has it in mind from verse 11 onwards. Eric Montizambert (*Theology*, 185–196) notes the evangelistic aim of the prologue, as an introduction to the thought of the whole Gospel, which is " Christ in us," the record of a human soul for whom the indwelling of the Risen Lord is an overpowering fact. The difference, for example, between John i. 35 f. and the more prosaic narrative of the call of the disciples in Mark i. 16 f. is explained by the fact that, while the latter is a story, John's is an experience related by one of the disciples. As for the so-called " Paulinism " in the Fourth Gospel, it goes back to a common experience, which the apostle John draws upon independently.

Professor Goguel's article in *RHPR* (366–375), entitled " Une nouvelle méthode pour l'étude du problème johannique," is a careful review of Karl Kundsin's book which was noticed in our last year's issue (p. 168). He thinks that the main result of Kundsin's argument is to corroborate the Palestinian character of the Fourth Gospel. But Kundsin is wrong in arguing that the Johannine form of Christ's word about the temple (in

ii. 16) is due to later reflection on the history, viz. on the action of zealots during the Jewish revolt having seized the temple. The synoptic tradition reflected the latter, while 'John' at a distance from the event modified "a den of thieves" into "a house of merchandise." As Professor Goguel points out, the synoptic form is an echo of Jeremiah vii. 11; he thinks that the Johannine form was the original, and that the synoptic was due to a desire to conform the word of Jesus to the Old Testament language. As for Kundsin's theory that the Johannine allusions to Cana imply that it was more important than Capernaum in Galilean tradition, he remarks that the Fourth Gospel assumes the synoptic tradition; it is therefore more likely that the Johannine tales of Cana are meant to enrich that tradition than to supplant any element in it such as the traditions about Capernaum. In short, Professor Goguel sums up, while the topographical investigations are important, while it is no longer possible to regard them as secondary or ornamental, Kundsin has exaggerated their significance, and has failed to take account of the literary criticism of the Gospel.

In *The Spectator* (August 7th, 201–203) Mr. W. K. Fleming proposed a theory, which unknown to him had been already discussed and rejected by critics, viz. that Lazarus, the "beloved disciple," was the author of the Gospel "or, at any rate, of much of its concluding and very distinctive portion."

The *Notes on St. John and the Apocalypse* (Oxford University Press, pp. 56, 3*s*.), which Mr. Alexander Pallis has printed, are another contribution from his pen to the interpretation of the New Testament Greek in the light of modern Greek, just as Professor Pernot has argued (see above, p. 120). Pallis takes some passages as interpolations, e.g. vi. 51–58, xi. 20–29, and

xii. 1–11, as well as xix. 35, but his chief interests are linguistic. It is interesting to find that, e.g., he adopts the singular in i. 13 (" who was begotten ") and in iii. 25 he accepts Bentley's emendation of *Ἰουδαίου* (see above, p. 51) into *Ἰησοῦ*. The small book is full of such suggestions, which at any rate demand consideration, though few will be disposed to read e.g. *εἰ* (" though ") for *οὐ* in vi. 32, or to transfer *οὐ* in v. 47 from the protasis to the apodosis of the sentence, or to render the last words of viii. 44 by " he is a liar, and so is his father."

§7: THE ACTS OF THE APOSTLES

The outstanding contribution has been the third volume of " The Beginnings of Christianity," which is called *The Text of Acts* (Macmillan, pp. cccxx, 464, 30*s*. net). It is the work of Professor J. H. Ropes, who has provided a first-rate estimate and collection of materials, so far as manuscripts and versions go, for determining the text. On one page the text of the Egyptian Codex Vaticanus is printed, on the opposite page the text (Latin as well as Greek) of Codex Bezae, and footnotes explain some of the special variants. A long introduction is provided, which handles the textual problems with a thoroughness unattempted hitherto in any edition. Dr. Ropes arrives at a conclusion quite unfavourable to the claims which have been made in some quarters on behalf of the Western text (which is not perfectly represented in D); he regards this as a revision of the original old Uncial text, which was made in the first half of the second century " by a Greek-speaking Christian who knew something of Hebrew, in the East, perhaps in Syria or Palestine." Dr. Ropes suggests that this revision was connected with the formation of the " collection of Christian writings for general Church use, which ultimately, somewhat enlarged,

became the New Testament." Indeed his long essay is a combination of summarizing and suggestion. It is an invaluable introduction to the study of the New Testament text in general, with special reference, naturally, to Acts.

The plan of the book does not permit of a final text of Acts being drawn up, but Dr. Ropes indicates repeatedly his opinions. It is rather surprising that he shows himself conservative at points where, as in iv. 25, v. 17, and vi. 9, conjectural emendation is almost a necessity. On the text of the Decree in xiii. 29 he is emphatic; "the text of Tertullian (which departs from the B text in omitting *καὶ πνικτοῦ*) adequately accounts for the others, and is to be accepted." This means that the (negative) Golden Rule was a later insertion, not an integral part of the original text. In xxiii. 20 it is admitted that either *μέλλοντες* or *μελλόντων* yields the correct meaning, but Dr. Ropes prefers the *μέλλον* of ℵ. 33; *μέλλων* is a mis-spelling of it. In xi. 20 he prefers *Ἑλληνιστάς* to *Ἕλληνας*, arguing that the former term might mean "Greek-speaking persons" and need not mean specifically "Greek-speaking Jews." But *Ἕλληνας* does seem more appropriate here, in the light of the context, which, as Dr. Ropes allows, "requires a contrast between Jews and non-Jews." However, the stores of information arranged by Dr. Ropes enable the reader to form his own opinion, in the light of the textual phenomena. He has done a remarkable service to the study of the book, and produced a volume far more permanent than any of its predecessors in the series.

E. Jacquier's large volume on *Les Actes des Apôtres* (Paris: Gabalda, pp. cviii, 823, F.100), in its introduction, follows a conservative line; the learned author sees no indebtedness to Josephus, for example, and evidently thinks little of the tradition of the early martyr-

dom of St. John. The notes are full of information, and elaborately constructed. It is good to find an editor retaining the " We " of the Western text in xi. 27, 28, and opposing the fashionable identification of Galatians ii. 1 f. with Acts xi, as well as the popular view that by Galatia the historian meant South Galatia (xvi. 6) The rising tide of opinion in favour of the North Galatian theory is shown in another Roman Catholic treatise, the volume by J. Schäfer, which has been already noted (see above, p. 111). Schäfer dates Galatians about the end of A.D. 54, i.e. only four years previous to the apostle's arrest in Jerusalem on May 16th, A.D. 58.

The second volume of Oskar Holtzmann's *Das Neue Testament* (Giessen : Töpelmann, M.9.50) covers the book of Acts and the Pauline epistles (except the Pastoral Epistles). Nestle's Greek text is translated, with running notes which bear strictly on the meaning of the text. The plan of the book is to supply information with brevity and interest.

§ 8 : THE LIFE AND THEOLOGY OF ST. PAUL

E. von Dobschütz's book on *Der Apostel Paulus* (Halle : Waisenhaus, pp. vii, 64, M.5) is the first volume of a work upon the light thrown by early Christian art upon the apostle. The new German edition of Deissmann's *Paulus*, which was noticed in our last year's issue (p. 172), has been translated into English by W. E. Wilson under the title of *Paul : A Study in Social and Religious History* (Hodder & Stoughton, pp. xv, 323, 21*s*.). After a chapter on the world of Paul, the author discusses Paul as the Man, the Jew, the Christian, and the Apostle ; the last chapter on " Paul in the World's Religious History " is only four pages, which by no means answers to the title. In the Appendix there is a reproduction of a Pergamum

inscription which throws some light on Acts xvii. 23. Dr. Deissmann persists in explaining the apostle as a mystic, and even declares that " there can be no doubt that Paul became influential in the world's history precisely through his Christ-mysticism " (p. 156). It is suggested that Paul avoided Egypt as a mission-field because the anti-Semitic pogrom at Alexandria in A.D. 38 made any mission then impossible, and, later on, other evangelists had stepped in before him. The book is not a biography of the apostle, but a study. It therefore does not compete with Dr. Foakes-Jackson's sketch, *The Life of St. Paul* (London : Jonathan Cape, pp. 347, 10*s*. 6*d*.). The author aims at giving the non-professional public a clear idea of the apostle's career and personality. Less space is devoted to Paul's theology than to his human characteristics, as revealed in Acts and in his Epistles. Three chapters outline the world of his day, though Dr. Foakes-Jackson abstains from discussing so vital a problem as the possible influence of contemporary mystery religions upon the Apostle's religion. The last three or four chapters discuss the influence of Paul. But the bulk of the book is devoted to an unambiguous record of his activities. It is significant that like Jacquier (see above, p. 149) he recognizes that " something may be still said " in favour of the North Galatian theory (p. 153). He further argues that Luke meant at the end of Acts to leave the impression that Paul was acquitted at Rome. On two points he speaks with decision and excellent sense. One is, the apostle's knowledge of the life of Jesus ; " despite his silence as to the ministry of Jesus, Paul evidently knew much of His human life and character." The other matter is the relation of Paul to Jesus. It was Jesus, not Paul, who founded Christianity ; " it is profoundly untrue to say that Paul made Jesus, or even gave Him an importance He would

not otherwise have had. It is a literal fact that Jesus made Paul, and the greatness of the disciple is one of the chief miracles wrought by the Master." Dr. Foakes-Jackson, in these and other ways, sketches an honest, historical portrait of the apostle. He has detached him, perhaps too severely, from the setting of his world, but the book concentrates upon the Apostle's personality until the reader cannot help catching something of the author's undisguised admiration for his hero. One effect of reading the volume is that you realize how inadequate some modern lives of Jesus are, to explain the Jesus who is presupposed in any historical estimate of St. Paul.

With regard to the Apostle's beliefs, it should be said that the opening chapter of Mr. Gardner-Smith's book on the Resurrection (see above, p. 125) discusses St. Paul's evidence. Mr. Gardner-Smith is inclined to doubt whether the Apostle was interested in history, at least so far as to question Peter about the details of the Resurrection (Gal. i. 16); he doubts if Acts ix. 26–30 is historically accurate. And if St. Paul picked up little information after his conversion, he was not likely to know much beforehand. "Persecutors do not study evidence." This is not quite convincing, it must be said; nor is it convincing to rule out the allusion to the five hundred brethren (1 Cor. xv. 6) as unhistorical. The reason why St. Paul never alludes to the empty tomb is not that he declined to quote the testimony of women but that he did not know of the tradition. Which proves, it is argued, that in well-informed circles at Jerusalem and Antioch this particular story was not current or at any rate not accepted. On the other hand it is admitted that the appearance of Christ to James (1 Cor. xv. 7) must be historical, since some such experience was necessary in order to transform James into a

believer. The net result of the investigation is, according to Mr. Gardner-Smith, that the Apostle's silence tells strongly against the gospel story of the empty tomb and any tradition of the Ascension as distinct from the Resurrection.

" St. Paul's Theory of Redemption " (*Theology*, December, 302–311) is explained by V. J. K. Brook as involving the idea that the Apostle had a Jewish veneration for the Law, and that he regarded Christ's death as the price to be paid for freeing men from the penalties which they owed under the Law. Before the Law could be abrogated, it had to be fulfilled, and Christ satisfied it by paying the penalty due for human sin ; the believer mystically identifies himself with Christ and thus becomes free from the Law. The exegesis of the Epistles is not, however, quite adequate ; Galatians iii. 24, for example, does not mean that the Law " was a pedagogue to lead men unto Christ," though the English version suggests this.

Michael Müller's essay on Freedom (*ZNTW*, 177–236) ranges from St. Paul to Clement of Alexandria ; it starts from the Stoic preaching of individual autonomy, and then analyses the Pauline conception of freedom, positive and negative, on familiar lines. The bulk of the essay is devoted to the ethical problems raised by libertinism for the apologists and early Church fathers. Dr. Adolf Deissmann's lectures on *The Religion of Jesus and the Faith of Paul* (Hodder & Stoughton, pp. 284, 7*s*. 6*d*.), a new edition of which has now been issued, touch the question of freedom incidentally ; but they fall into two parts, on the Communion with God in the experience of Jesus, and on Communion with Christ in the experience of Paul. There is one chapter, on the prayer-life of Jesus, which corresponds to the essay by Jeremias already mentioned, though Jeremias is

more suggestive and manly in his treatment of the subject. Incidentally Dr. Deissmann admits that the story of the cursing of the fig-tree is a secondary tradition, a parable evolved into a miracle. As regards Paul, Dr. Deissmann presses the literal meaning of " in Christ " or " in me " (even in Gal. i. 16), and argues that there are precedents for this in the LXX. One remark about the Apostle's style is curious. " It is a great misunderstanding of Paul to suppose that the long periods which occur, for instance, in the Epistle to the Romans, are characteristic of his style. I believe when Paul composed these long periods it was because the development of his thought was halting " !

For a much keener and more penetrating analysis of the Apostle's thought, we must turn to Mr. H. Bulcock's *The Passing and the Permanent in St. Paul* (Macmillan, pp. 249, 10*s*. 6*d*.). Mr. Bulcock is impressed by the difference between the earlier and the later stages of the Apostle's thought. He was affected by the ideas of the mystery-religions at the time when he came into touch with Apollos, probably, and " these supplied him not merely with a vocabulary but with moulds for his thought and practice." Still, he insists that Paul was an original genius, and that such influences were assimilated. The permanent element in his thought was the deep Christian intuition, the sense of fellowship with Christ, and it is argued that while the forms of expression are transient, this spiritual experience is lasting. Mr. Bulcock pleads that a Christological development had taken place before any Kyrios-idea of Hellenistic cults could have entered the Church. What Paul did, " for mixed good and evil," was to employ the sacramental notions of the cults, wedding them to an ethical interest which had been fully expressed by Jesus. This is a fresh, broad study. Mr. Bulcock has applied his

critical judgment especially to the influence of the Mysteries and of the logos-idea upon the Apostle's thought ; and, with this historical analysis, he has combined a sympathetic perception of the prophetic spiritual religion for which Paul stood. It is a book to be read alongside of Dr. Foakes-Jackson's biography of St. Paul.

In the wake of this comprehensive study may be grouped one or two sporadic contributions to the understanding of the Apostle's theology. The first is Erwin Wissmann's provocative study of *Das Verhältnis von Pistis und Christusfrömmigkeit bei Paulus* (Göttingen : Vandenhoeck und Ruprecht, M.6.60). It appears in the new series of *Forschungen zur Religion u. Literatur des Alten und Neuen Testaments*. Wissmann questions and challenges the ordinary view that ' faith ' is closely identified with the Christian's communion with Christ, and inclines to separate them ; the latter is based on the rites of baptism and the supper, although these naturally presuppose ' faith.' He recognizes that this life of Christian piety is a unity, according to the Apostle, but he stresses, almost to the point of isolation, the element of intellectual adherence to God's saving plan, in the Pauline view of faith ; the result is, that the aspect of personal trust is minimized. Wissmann's pages are a timely corrective to the exaggerated views of the Pauline mysticism which have been recently popularized. But it is questionable if *πίστις* in the Pauline epistles can be associated almost entirely with belief in the credenda of the gospel. A passage like Galatians ii. 20 can hardly be pressed into this scheme, for example.

The mental interests and education of the Apostle are discussed from two different points of view in two articles. Canon T. A. Lacey thinks (*Theology*, 169–170) that Paul was well read in Stoic literature, and that a passage like 1 Corinthians ii. 6 shows the Apostle dis-

carding the Stoic philosophy which he had talked at Athens (*τὸ πνεῦμα τοῦ κόσμου*) and exalting the " Spirit of God," i.e. what current Stoicism ignored or rejected. He still used its clichés, to express occasionally his deeper philosophy of religion. D. Windfuhr (in *ZATW*, 327–330) discusses the haggadic methods of the Apostle, as a pupil of Gamaliel, or at any rate as one familiar with haggadic methods of interpretation, as is plain, e.g., in Romans x. 6 f.

Dr. Joachim Jeremias (*ZNTW*, 310–312) raises the old question, " Was Paul a Widower ? " The allusion in 1 Corinthians vii. 8 seems to prove that he had not a wife when he wrote this epistle, but Jeremias argues that he had lost his wife by death, since a Jew of his age would have certainly married. It is held that *νεανίας* in Acts vii. 58 is a loose term, and that the Apostle's participation in judicial processes implies that he must have been forty years of age then ; Dr. Jeremias thinks that the regulation of the Babylonian Talmud to this effect must be early.

In *LQR* (228–237) J. G. Radford's paper upon " The Idea of Law in St. Paul " explains that the Pauline idea of God's Law is a declaration of His nature and will, but not a complete declaration ; it sets up a mandatory relation to men, which may change into a gracious relation, if men repent. " The Law may and should be regarded as the moral ideal in an imperative form."

Even from the point of view of Pauline interpretation, Professor C. H. Turner's study of St. Peter (*Theology*, August, October) has several points of interest for exegesis. Thus he thinks that the teaching on greatness, in Mark ix. 33–x. 45, was deliberately recorded by the Evangelist from Peter's lips, in order to show wherein true rank in the Church lay. Why was the great testimony and commission of Matthew xvi. omitted by

Mark? It is suggested that originally it was perhaps a post-Resurrection episode, which may have occurred in the lost ending of Mark's gospel. In this way Mark's gospel is brought into line with the other three, all of which in different ways assign some prerogative to Peter. Another tentative suggestion is that the two witnesses of Revelation xi. are to be identified with Peter and Paul, which would imply that the "Great City" (ver. 8) was Rome. "The Seer of the Apocalypse gives the earliest expression in extant Christian literature to the combination of the memory of the two great Apostles." It is still more speculative to argue from 1 Corinthians xv. 5 ("seen by Cephas, then by the Twelve") that this is a quotation from some primitive creed and that it represents "St. Paul's idea of the Christian community in its earliest stage," viz. as a stage in which "Peter had a place and the Twelve (or the Apostles) had a place, but that to the eyes of St. Paul Peter loomed the larger." The whole problem is discussed on wider and more objective lines in Dr. Julius Wagenmann's monograph on *Die Stellung des Apostels Paulus neben den Zwölf in den ersten zwei Jahrhunderten* (Giessen: Töpelmann, pp. xiv, 224), which covers not only the heretical movements like Marcionitism and Manichæism but the orthodox Church down to Irenæus. The first two chapters include a survey of the NT evidence. St. Paul, it is pointed out, had a respectful sense of deference to the Twelve as Apostles, but he maintained his own independence as an Apostle. It was only in subsequent generations that his apostolate was exaggerated or depreciated. Thus Marcion unduly depreciated the Twelve, in his admiration for St. Paul; he did not identify them with the false Apostles, but he assigned them a secondary rank, whereas Wagenmann points out that from the first the Twelve had a

triple claim to honour, which was freely recognized by St. Paul as well as by the Church at large ; (i) they were the recipients of the Lord's teaching, and could transmit His words as none else was able ; (ii) they had been with Him at the Last Supper, and consequently had pre-eminence at the Lord's Supper, which continued the original meal ; (iii) they represented the Twelve tribes, by their very number and functions ; they were to be the chosen, close companions of Messiah as they had been of Jesus on earth. Only, their authority was not official ; it was purely religious, the result of their historical position. Wagenmann declines to see in the record of Acts any evidence that the Twelve " as a College " had an official authority ; their prestige was personal, derived from the position they occupied as disciples of Jesus, and largely determined by their personality as individuals.

An English translation of Fernand Prat's Roman Catholic study of the Pauline theology has begun ; the first volume is *The Theology of Saint Paul* (Burns, Oates, pp. xiv, 523, 15*s*.). The manual has reached its eleventh edition in French, and is a very competent statement of the conservative, traditional position. The Epistle to the Hebrews has, of course, to be ranked among the Pauline epistles, but Father Prat falls back on the hypothesis that Barnabas may have written it under the direction and inspiration of the Apostle. The translation shows that Prat still believes in his extraordinary identification of *ὁ κατέχων* in 2 Thessalonians ii. 7 with the archangel Michael.

Mr. H. N. Bate's *Guide to the Epistles of St. Paul* (Longmans, 3*s*. 6*d*.) will help non-theological students, as he hopes ; it is brightly and simply written, with an eye to the difficulties felt by the ordinary, intelligent reader. A different aim underlies Harnack's six lectures

on *Die Briefsammlung des Apostels Paulus und die anderen vorkonstantinischen Christlichen Briefsammlungen* (Leipzig : Hinrichs). They cover the epistles of Ignatius, Origen, Cyprian, etc. He attributes to the Corinthian church the first editing of the Pauline epistles, ten in number ; eventually the Pastoral epistles and Helveus were added. Paul, Ignatius, and Cyprian were the three martyrs, whose epistles were specially honoured.

§ 9 : THE EPISTLES OF ST. PAUL

(*a*) A number of monographs on Romans have appeared. H. Delafosse's edition of *L'epître aux Romains, traduction nouvelle, avec introduction, notes et commentaire* (Paris : Rieder, F.9) forms the first volume of a series called *Les écrits de Saint-Paul.* It is based upon an odd and baseless hypothesis, viz. that the canonical Romans represents the Catholic edition of a Marcionite edition (amplified and emended) of some original Pauline letter to the Jewish Christians in the capital. Among the unauthentic passages he includes viii. 26–27 and xiv.–xv. In addition to this radical French edition, two German works on more usual lines have been published, O. Bardenhewer's *Der Römerbrief des heiligen Paulus. Kurzgefasste Erklarung* (Freiburg : Herder, M.6.60), and Th. Haering's *Der Römerbrief des Apostels Paulus* (Stuttgart : Calwer, M.4.50). To these may be appended Theodor Hoppe's monograph on *Die Idee der Heilgeschichte bei Paulus* (Gütersloh : Bertelsmann, pp. viii, 211, M.5.50), which is practically a study of Romans i.–xi. Eduard Sievers starts a version of the Pauline epistles in rhythmical arrangement by printing Romans, in his *Die Paulinische Briefe, Klanglich untersucht und herausgegeben*, B and I (Leipzig : Pfeiffer, M.6.50). W. Michaelis (*ZNTW*, 144–160) challenges the ordinary view that Romans xvi. 1 implies the existence

of a church at Cenchreæ, to which Phœbe belonged. He is anxious to buttress his theory that Romans was written from Philippi, and recalls the fact that there were five other places called *Κεγχρεαί* or *Κεγχριαί*. One of them was a suburb of Ephesus ; another was in the Troad, and why should not Romans xvi. 1 refer to this locality ? He admits that all these places were quite insignificant, and he does not deny that the only other allusion to Cenchreæ in the New Testament (i.e. Acts xviii. 18) refers to the seaport of Corinth. But, convinced on other grounds that Romans was written from Philippi, he is obliged to adopt this desperate and hazardous conjecture.

(*b*) As for Galatians, there is a second edition of Lagrange's *Galatians* (Paris : Lecoffre-Gabalda, pp. lxxxiv, 176, F.25), and an exhaustive study of the epistle by Philip Haeusser in *Anlass und Zweck des Galaterbriefes* (Münster : Aschendorff, pp. viii, 124, M.5.40). The Zoê Society of Athens has also published a series of expositions of some Pauline Epistles by the Archimandrite Eusebius Matthopoulos, in which the critical, homiletical notes are prefixed by a brief introduction. Each volume costs 45 drachmæ. The Epistle to the Galatians is one of these (pp. 139). The aim of the book is like that of the Century Bible, to give Christian readers an adequate account of the religious contents of the epistle.

The first Epistle to the Corinthians is discussed in Ernst Hoffmann's study of Paul's hymn on love (*Deutsche Viertelschrift*, 58–73), which emphasizes the Apostle's skill in addressing Greeks ; " he brings the Christian ethos as near as possible to thoughts which are ultimately derived from the Greek inner world of life." With the " sounding brass " of verse 1, e.g., he compares the clanging of the sophists in Plato's *Protagoras*

(329*a*) ; Paul may not have read this Platonic dialogue, but he had in mind the rhetoric of sophistry. Hoffmann cannot agree with Harnack that in verse 12 the Apostle was thinking of Numbers xii. 8, where the Hebrew term *mar'āh* includes the sense of " mirror " ; the Apostle was thinking in Greek terms (cf. *Timæus* 61 *b*, *οἷον ἐν κατόπτρῳ . . . κατιδεῖν εἴδωλα παρέχοντι*, etc.). T. S. Duncan's paper on the style and language of St. Paul in 1 Corinthians (*Bibliotheca Sacra*, 129–143) converges on the conclusion that in this epistle, the most " rhetorical " of them all, Paul is indebted not to the ancient Greek orators but to the Asiatic school, though rhetoric was for him a means and not an end.

H. Delafosse has also treated this epistle in the second volume of his *Écrits de saint Paul*, on the same lines as Romans. *La première épître aux Corinthians* (Paris : Rieder, pp. 180, F.9) only leaves for St. Paul a beggarly minimum (i. 1–2*a*, iii. 4–5*a*, 6–12*a*, 13–16, iv. 8, v. 1–2, 6–7*a*, xi. 2, 17, 20*a*, 21, 22*b*, 33, xvi. 1–12, 15–21, and Maranatha in xvi. 22). Why the Apostle should have troubled to write so insignificant a note, Delafosse does not make clear ; rival parties in the Church of Corinth, without any doctrinal interests, are supposed to have called it forth. The Marcionite edition introduced passages like i. 17–18, 20*b*–30, ii. 1–8, 10–16, iii. 1–15*a*, 18–19*a*, 21–23, iv. 1–6*a*, 6*c*, 7, 9–21, v. 3–5*a*, 7*b*–13, vi. 9*b*–13, 15–16*a*, 17–18, 20, vii. 7–9, 28*b*–35, xi. 20*b*–22*a*, 23–25, 30–32, 34, xv. 45–58, xvi. 13–14 and 22–24.

(*c*) J. A. C. van Leeuwen has published *Paulus' zendbrieven aan Efeze, Colosse, Filemon, en Thessalonika* (Amsterdam, pp. 457, Fl. 9.75), and P. Madsen, *Efeserbrevet indletet og fortolket* (Copenhagen : Gad, pp. 138, Kr.3.50) appears in a second edition. Otherwise, the later epistles have received scanty attention.

Mr. F. R. Barry's exposition of Ephesians as *A Philosophy from Prison* (S.C.M., 4*s*.) is intended primarily for elementary students; it is brisk and suggestive as an interpretation. In *Theology* (December, 335–336) G. H. Whitaker examines the references to "The Building and the Body" (Eph. ii. 21 f., iv. 16; Col. ii. 19); *συναρμολογουμένη* represents, by its present sense, "the progressive fitting of the whole Body to the Cornerstone." But as the relation of the Christian to Christ is once for all fixed, the Apostle turns to the figure of the Head and the Body. He adds *συμβιβαζόμενον* to express the progressive adaptation to Christ's will. In the Greek series, already mentioned, the Archimandrite Eusebius Matthopoulos has treated Philippians (pp. 104), Thessalonians (pp. 102), Colossians (pp. 80), and Ephesians (pp. 120). On the last-named epistle, he regards *ἐν Ἐφέσῳ* in i. 1 as a later insertion, since St. Paul wrote a circular letter, leaving a space blank to be filled in, as the homily was circulated. He believes that the letter was sent through Tychicus to the other Asiatic churches, and that it is the letter mentioned in Colossians iv. 16 as written to the Laodiceans.

§ 10: THE OTHER EPISTLES

The edition of the Epistle to the Hebrews in *The Study Bible* (Cassell, pp. 143, 3*s*. 6*d*.) contains some selected notes of exposition, with two essays by Dean Inge and Dr. H. L. Goudge. According to the former, the writer is "a Jewish Christian who is also a Platonist"; one of his remarks is that in Hebrews "our religion must be a religion of *fear* as well as of hope. Our author will not allow us to forget this; he recurs to it more than once; it would be well if modern preachers followed him here, as they seldom do." Dr. Goudge thinks that Barnabas is most likely to have been the

author, although there is no decisive evidence. He believes that the epistle was written to Jewish Christians. Canon J. Gamble (in *JBL*, 162–170) shows how the author of Hebrews used symbols or " shadows " as transient but partially valid anticipations of a divine reality to which they corresponded. In the progress of man's religious life, as he conceives it, these " shadows" or symbols make way for realities, as the Jewish law and priesthood, for example, made way for the spiritual realities which for a time they adumbrated.

H. von Oettingen's *Vom Christentum der Tat, Der Jakobusbrief* (E. Müller, pp. viii, 104) is a practical as well as a critical exposition of the Epistle of James. In *RHE* (797–805) E. Tobac returns to the vexed problem of justification in the Epistle of James and in Paulinism; he does not admit that James was controverting Paul, but argues that the problem of faith and works rose in Christianity independently of Paul's thought; James' epistle is dated early, and not directed against a libertinism which arose out of an abuse of Paul's doctrine.

L. Radermacher's essay on " First Peter and Silvanus " (*ZNTW*, 287–299) calls attention to the stylistic niceties of the homily, but declines to call the writer a stylist in the Hellenistic sense. For example, he is poor in prepositions, and uses ὁμοίως as " item." He was a scribe, a γραμματέυς, this Silvanus who wrote the epistle (v. 12); he is the Silas mentioned elsewhere in the NT.

§ 11: THE APOCALYPSE

E. Lohmeyer's edition of *Die Offenbarung des Johannes* in Lietzmann's *Handbuch* (Tübingen: Mohr) is a long-delayed and welcome study, like the second volume of Zahn's edition in his own *Kommentar* (Leipzig: Deichert,

M.12). Lohmeyer has no patience with those who see careless editing in the canonical text of the Apocalypse. He stresses the unity and literary quality of the book, finding a hortatory section in i.–iii., an apocalyptic section, and finally, in xxi.–xxii., a prophetic section. He is also at issue with the historical school of exegetes, who find a struggle between Christianity and the Imperial power of Rome reflected in the Apocalypse. Lohmeyer boldly interprets the prophecies of a conflict with Antichrist in the unseen world ; this is held to be the object of the prophet, though he uses traditional materials in depicting his supernatural visions. Thus, in xi. 1–13, he declines to see any allusion to apostles or martyrs in the Two Witnesses, as the imaginative prediction is simply based on the belief about Moses and Elijah. He even refuses to see any allusion to the ' Nero redivivus ' legend in xvii. The drawback to this class of theories is that they leave the Apocalypse in the air. Lohmeyer does not give any reason why it should ever have been written. He accepts the Domitianic date, and assigns the book to a Palestinian seer, perhaps the Prophet John—certainly not the Apostle John. But there is a lack of emphasis on the definite situation which called forth this apocalyptic Tract for the Times. The commentary is closely packed with information, and the introduction is printed at the end.

In the wake of Lohmeyer's edition, with its emphasis on supernatural eschatology, Joseph Sickenberger's paper on " Die Johannesapokalypse und Rom " (*BZ*, 270–282) should be mentioned ; also Dr. W. S. Bishop's article in *Bibliotheca Sacra* (146–173).

As for the personality of the prophet John, a good point is made by Professor J. A. Montgomery (*JBL*, 70–80), who points to evidence for the literary power of " the Seer of the Apocalypse," as a man who shows

himself an original and masterly student of the Old Testament in Hebrew as well as in Greek. He also calls attention (see above, p. 54) to Proverbs viii. 22, 30, as the ultimate source of *ἀρχή* and *ἀμήν* in Revelation iii. 14. "Following the notorious principle of later Rabbinic exegesis he masterfully changed the vocalization" from *amon* (as in Prov. viii. 30) to *amen*. Again in iv. 3 he deliberately chose one traditional rendering (*ἶρις*) of the term in Ezekiel i. 4. Such items are held to prove that he was a cultured poet, who uses the Bible as literature, like Dante and Milton; even anomalies of grammar such as those in i. 4 and i. 13–14 are taken to be the audacities of a writer who defies grammar in order to express his inner thought.

In the book by Mr. Alexander Pallis which has been already mentioned (p. 146), it is proposed to render *κλίνην* in Revelation ii. 22 by "oven," and to translate iii. 9, "Behold, I avenge thee (*ἐκδικῶ*) on the Synagogue"—among some other suggestions.

Finally it should be mentioned that the third volume of Strack and Billerbeck's *Kommentar zum N Taus Talmud und Midrash* (Munich: Beck, pp. vii, 857, M.33) covers the epistles and the Apocalypse. The value of this edition has been already realized by scholars. It brings within the purview of the student an extraordinary amount of illustrative material, which is apt to be overlooked except by specialists. An incidental item from another side may be noted. In *The Times Literary Supplement* (Dec. 23rd, p. 949) C. R. Haines suggests that the author of Revelation ix. 7 f. drew upon a representation of Hippo-Centaurs in Chaldean mythology, such as is shown in Jastrow's *Civilization of Babylonia and Assyria* (plate 73), where the figure of an archer-centaur has a scorpion's tail and apparently flowing hair. Dr. A. S. Peake (p. 961) writes to show

that this idea had been already suggested in Boll's *Aus der . . . Johannis*, where these winged centaurs of Revelation ix. are connected with the similar figures as the Babylonian boundary-stones.

V

RELIGION, PRIMITIVE AND COMPARATIVE: THE HISTORY OF RELIGION (INCLUDING MISSIONS)

(*a*) GENERAL

**Die Religion in Geschichte und Gegenwart.* Zweite Auflage (Tübingen: Mohr). [In course of publication, edited by Gunkel and Zscharnack; rearranged and brought up to date, with special reference to modern movements.]

*J. J. Bachofen: *Urreligion und antike Symbole* (Leipzig: Reclam), in three volumes, each costing M.3.20.

A. G. Baker: "Twenty-five Years of Thought concerning Protestant Foreign Missions" (*JR*, 384–402).

*G. Belot, M. Hallebecque, J. Toutain, C. Guiguebert, et A. Lods: *Dieux et Religions* (Paris: Rieder), pp. 160. F.12.

E. Bevan: "Idolatry" (*Edinburgh Review*, 253–272).

Lewis Browne: *This Believing World*, A Simple Account of the Great Religions of Mankind (New York: Macmillan), pp. 347. D.3.50.

J. C. Du Buisson: "Missionary Motives and Methods" (*CQR*, 230–251).

C. Bungé: *La Science du Respir à travers les siècles.* Étude d'Histoire comparée des Religions de l'Antiquité (Paris, Mazdanan-Cie, Bungé), pp. iv. 76.

**The Cambridge Ancient History.* Vol. IV. The Persian Empire and the West (Cambridge University Press), pp. xxiii, 698. 35*s.* [The chapter upon

the mystery religions and the Pre-Socratic philosophy is contributed by F. C. Cornford.]

J. Cavallera: "La Science des Missions" (*Bulletin de Littérature Ecclésiastique*, 5–25).

F. H. Colson: *The Week*, An Essay on the Original Development of the Seven-Day Cycle (Cambridge University Press), pp. viii, 126. 5*s*.

V. A. Demant: "Idolatry, its place and influence in Religious History" (*CQR*, 319–337).

C. M. Doughty: *Travels in Arabia Deserta* (Jonathan Cape), pp. 742. 30*s*. [A complete edition, in one volume, of this classical work, with an introduction by Colonel Lawrence.]

*E. Durkheim: *The Elementary Forms of the Religious Life*. A Study in religious Sociology. Translated from the French by J. W. Swain, M.A. (Allen & Unwin), pp. 468. 16*s*.

W. Engel: *Die Schickfalsidee im Altertum* (Erlangen, Palm u. Enke), pp. 128. M.6.

*J. G. Frazer: *The Worship of Nature* (Macmillan), pp. 698. 25*s*.

*J. G. Frazer: *Atys et Osiris*. Traduction par Henri Peyre (Paris, Geuthner), pp. 305.

Hans Fischer: *Weltwenden*, Die Grossen Fluten in Sage und Wirklichkeit (Leipzig: Voitlander), pp. xii, 243. M.6. [A third and enlarged edition, with 54 illustrations and other aids to the text.]

H. H. Gowen: *The Universal Faith* (Milwaukee, Morehouse), pp. x, 210. D.1.50. [A volume in "The Bible and Oriental Series," which surveys comparative religion from a Christian point of view.]

W. D. Hambly: *Origins of Education among Primitive Peoples* (Macmillan), pp. 452. 25*s*. [An elaborate but eclectic series of data, mainly descriptive of tribal discipline.]

A. O. James: "Magic and Religion" (*Theology*, 21–29).

D. Jenks: *A Study of World Evangelisation* (S.C.M.), pp. 167. 4*s*. [A sketch of "the development of Christian missionary enterprise throughout the world, considered in relation to the trend of secular history from New Testament times to the present day."]

*R. Kreglinger: *L'évolution religieuse de l'humanité* (Paris: Rieder), pp. 199. F.9. [Four types of religion are studied successively; the primitive religions, the monarchical, the religions of salvation, and the catholic religions (the imperial cultus of the Romans, Catholicism, and Islam). The analysis falls off as it proceeds; the fifth chapter contrasts too sharply the pre-Tridentine and post-Tridentine phases of Romanism, and sees little more in Protestantism than "un mouvement médiéval, tourné tout entier vers le passé."]

R. H. Laarss: *Das Geheimnis der Amulette und Talismane* (Leipzig: Hummel), pp. 222, M.4.50. [A second and enlarged edition.]

G. Landtmann: "The Origin of Images as Objects of Cult" (*Archiv für Religionswissenschaft*, 196–208).

J. Ledroit: *Frühschein der Kultur*. Bilder aus Vorgeschichte und Urzeit (Freiburg: Herder), pp. ix, 257. M.4.80.

*L. Lévy-Bruhl: *How Natives Think*. Authorised translation by Lilian A. Clark (London: Allen & Unwin), pp. 392. 12*s*. 6*d*. [An English rendering of *Les Fonctions mentales dans les Sociétés inférieures*, which analyses the primitive mind in its working, insists on the pre-logical character of the ideas, e.g. on the curious mysticism and the collective notion of "participation" which ignores logical

divisions between individuals or even between men and animals.]

C. B. MacAfee: *The Christian Conviction* (New York: Macmillan), pp. vii, 211. D.2.

J. F. McFadyen: *The Missionary Idea in Life and Religion* (James Clarke), 6*s*. [A finely conceived study of mission methods and motives, by a scholar who has had practical experience of the subject.]

D. A. Mackenzie: *The Migration of Symbols*, and their relations to beliefs and customs (Kegan Paul, Trench), pp. 235. 12*s*. 6*d*.

B. Malinowski: *Myth in Primitive Psychology* (London: Kegan Paul), pp. 128. 2*s*. 6*d*. [A small, interesting collection of data from N.W. Melanesia, illustrating the thesis of *The Golden Bough*.]

A. D. Martin: *Comparative Religion and the Religion of the Future* (Appleton), pp. 132. 4*s*. 6*d*.

E. Peterson: *ΕΙΣ ΘΕΟΣ*, Epigraphische, formgeschichtliche und religiongeschichtliche Untersuchungen (Göttingen: Vandenhoeck und Ruprecht), pp. viii, 346. M.25.

*G. Rabeau: *Introduction à l'Étude de la Théologie* (Paris: Blond et Gay), pp. xii, 414.

J. Reinach: " Dans quel esprit doit être abordée l'histoire religieuse " (*Revue des études juives*, 31–33).

*T. H. Robinson: *An Outline Introduction to the History of Religions* (Oxford University Press), pp. xii, 244. 5*s*.

*M. Rostovtzeff: *A History of the Ancient World*. Vol. I. The Orient and Greece (Oxford Press). [A remarkable text-book, well illustrated, and ably translated from the Russian by J. D. Duff.]

Max Schmidt: *The Primitive Races of Mankind*. A Study in Ethnology. Translated by A. K. Dallas (London: Harrap), pp. 360. 21*s*.

*N. Söderblom : *Das Werden des Gotterglaubens*. Untersuchungen ueber die Anfänge der Religion (Leipzig : Hinrichs), pp. xv, 361. M.14. [The second German edition, edited by R. Stübe, of this work which appeared in 1915.]

R. E. Speer : *The Unfinished Task of Foreign Missions* (New York : Revell), pp. 351. D.2.75.

R. E. Speer : *The Church and Missions* (James Clarke), pp. 253. 6*s*.

*O. Spengler : *The Decline of the West* (Allen & Unwin), pp. xviii, 443. 21*s*.

E. von Sydow : *Kunst und Religion der Naturvölker* (Oldenburg i. O. : Stalling), pp. 237. M.38.

The Task of the Christian Church. A World Survey : edited by T. Cochrane (World Dominion Press), pp. viii, 141. 7*s*. 6*d*.

Ernst Vatter : *Religiöse Plastik der Naturvölker* (Frankfort : Verlagsanstalt), pp. 194. M.11.

Völker und Kulturen. I. Teil, Gesellschaft und Wirtschaft der Völker. By W. Schmidt and W. Koppers (Regensburg : Happel), pp. xii, 793. M.16.

A new edition of the well-known and valuable dictionary, *Die Religion in Geschichte und Gegenwart*, published between 1909 and 1914, is announced and parts of it have already appeared. It is to be a thoroughly revised edition, and will take cognisance of the more recent phases of criticism and movements in theology. It is to be edited by H. Gunkel and L. Zscharnack, who were both associated with the production of the first edition, the last-named indeed succeeding F. M. Schiele in the editorship of it. A. Bertholet is in charge of the history of religions, H. Faber of practical theology, and H. Stephan of systematic theology (in which department the changes will be greatest), while the editors will naturally take special charge of their own departments of Semitic

Studies and Church History respectively. There will be some five hundred contributors, chiefly German-speaking professors resident in Germany and other Continental countries, but Britain and America will not be unrepresented. It is hoped that the first volume will be completed by the end of this year, and the whole work, which is to be again in five volumes, by the end of 1931. It is a project which says much for German theological enterprise.

Parts 9–11 of H. Haas's *Bilderatlas zur Religionsgeschichte* (Leipzig: Deichert) have now appeared. The aim of this publication is to make the old religions live before the eyes of the student, thus supplementing the textbooks and in particular the same publisher's *Textbuch zur Religionsgeschichte* (second edition, 1922), edited by E. Lehmann and H. Haas. The parts illustrating Germanic, Egyptian, Hittite, Assyro-Babylonian, Ægean and Ainu religion had already appeared; the new parts deal with *Die Religionen in der Umwelt des Urchristentums*, and is issued by Professor Leipoldt. It contains 193 illustrations, carefully selected and excellently reproduced, and a descriptive text with bibliographical references. Such a work, indeed, brings the museum into the study.

Students of the history of religions will find much of interest in the three volumes in which C. A. Bernoulli has collected together under the title, *Urreligion und antike Symbole*, the main thoughts of J. J. Bachofen, a learned and stimulating writer who adorned the University of Basel some seventy years ago, and whose chief works were *Gräbersymbolik* and *Mutterrecht*. The editor, who is much more than a compiler, offers analyses and interpretations of Bachofen's thought, and the scope of the work appears from the headings under which the material is arranged: "Die beiden Leitgedanken, für eine Ersforschung der Urreligion"; "Natursymbole";

" Die Entstehung von Göttern (Theogonie) " ; " Heroen " ; " Zur Entstehung der Familie, des Rechts, der Kultur " ; " Weltanschauung und Character." It has been suggested that the prevalent mana theory of religion requires to be corrected by Bachofen's theory of the " symbolic image," just as in physics the notion of energy is to be supplemented by the imagery of the new atomism.

The volume by M. Belot and others on *Dieux et Religions* may be described as a popular statement of comparative religion from an objective or detached standpoint, although in the introductory lecture M. Belot makes a point of declaring a certain " sympathy," philosophical and psychological, with religion—such as Durkheim shows—to be necessary for anyone who would appreciate the truth underlying the forms of thought and life that appear in the history of religions ; if we must rid ourselves of dogmatism in approaching the study of religion, we must also rid ourselves of " antidogmatisms." The four succeeding lectures treat of primitive forms of religion and magic, national gods, the mysteries of immortality, rites and sacrifices, while the last lecture is on sacred books. There is an elaborate discussion of the Australian totemistic ceremony of " Intichiuma." As against Durkheim and his followers a psychological, not a social, origin is postulated for religion. Both the moral and the political significance of national cults is indicated. It is maintained that Christianity was profoundly affected by the other mystery-religions before it triumphed over them ; though Paul would have cast the Hermetic literature to the flames, he could not help being influenced by an environment which was already " big " with Christianity. The meaning of sacrifice is discussed ; was the sacrifice originally a gift (Tylor, Loisy), a divine meal (Smend), an expia-

tion (Curtiss, Dussaud), a communion (Robertson Smith), or have MM. Hubert and Mauss shown a more excellent way of interpretation? The sacred book is considered, by M. Guignebert, from its own standpoint, from a critical standpoint, and from the standpoint of the religion which produced it, the Bible, the Koran, the Vedas, etc., supplying the illustrations. If a religion of the future, it is said, is to be founded on existing sacred books, these must be subject to free interpretation.

Four volumes of *The Cambridge Ancient History* have now appeared, dealing with Egypt and Babylonia, the Egyptian and Hittite Empires, the Assyrian Empire, and the Persian Empire and the West. In the last-named volume, which appeared in 1926, there is a compendious account of the Eleusinian and Orphic mysteries and of the pre-Socratic philosophy of ancient Greece. It is from the practised hand of Mr. F. M. Cornford, who in justifying his conjunction of the mystery religions and the pre-Socratic philosophy seeks to work out the thesis that, in spite of the difference in conscious attitude, the Ionian tradition in Greek philosophy which issued in the atomism of Democritus and the hedonism of Epicurus, is—as well as the Italian or Pythagorean tradition—continuous with " those earlier forms of Greek thought that we call mythical."

Durkheim's great work on *The Elementary Forms of the Religious Life* was translated into English shortly after its appearance in 1912, and the translation has now been reprinted. The " group " theories of religion, we might here remark, appeal to the sociological sympathies of French thinkers, but more and more the criticism is pressed, even in France, that these theories do not allow enough to the part played by the individual in man's religious development.

Sir J. G. Frazer's *Golden Bough* is being translated

into French. Part IV of the Third Edition is now completed, Lady Frazer's translation of *Adonis* (1921) having been followed by M. Peyre's translation of *Attis and Osiris*. It is interesting to observe that in France and Germany alike Sir J. G. Frazer is named along with E. B. Tylor and W. Robertson Smith as among the great contributors to our knowledge of primitive religion and culture.

Sir J. G. Frazer's *The Worship of Nature* contains his Edinburgh Gifford Lectures, together with much additional matter. It treats of the Worship of the Sky among the Aryan and the non-Aryan peoples of antiquity, among the civilized peoples of the Far East, and in Africa, more especially Eastern Africa ; of the Worship of Earth among the Aryan and the non-Aryan peoples of antiquity, and in China, modern India, Africa, and America ; and of the Worship of the Sun among the Aryan and the non-Aryan peoples of antiquity, and in Northern India, Japan, and Indonesia. In the sequel the survey of the Worship of the Sun will be completed, and the personification and worship of other aspects of nature, both inanimate and animate, will also be surveyed. The general thesis is familiar enough, namely, that the worship of nature, both inanimate and animate, is based upon the personification of nature. The artistry and the charm of style (where the matter lends itself to it) that are conspicuous in the *Golden Bough* are found also in this volume ; and just as in the *Golden Bough*, as the first edition swelled to the second and the second swelled to the third, theory became more and more subordinate to fact, so in this most recent work by our great master of the comparative method theory is kept in the background and the facts are left more and more to interpretation. This will doubtless enhance the value of the Frazerian corpus for future students of

primitive religion and religious anthropology. In the Introduction to this volume there is a characteristic piece of writing in which a parallel is drawn between the simplification and unification of phenomena achieved in the progress of science and that achieved in the progress of religion, animism yielding to polytheism and polytheism in its turn to monotheism, but the suggestion is seemingly made that for the religious as for the scientific thinker there is no permanent place of rest.

Professor Kreglinger of Brussels, who has already published several studies in the origin and development of the religious life (his study of the religion of Israel is now in its second edition), offers us in *L'évolution religieuse de l'humanité* not so much a sketch of the history of religion as an appreciation of the rôle which religion has played, and still plays, in the life of the spirit. In the outcarrying of this aim he is led to make an interesting classification of religions, as primitive, monarchical, redemptive, and catholic. These four religious types he illustrates in successive chapters, the fifth and last chapter being concerned with the divorce of religion and civilization. The work would make an excellent introduction to a more detailed study, despite its tendency to sweeping generalization, despite also its strangely compartmental treatment of Christianity in history. In the first chapter it is shown among other things how the collective, materialistic, and realistic qualities of the primitive mentality lead to the belief in *mana* and the worship of objects charged with it, as also to the practice of magic ; and in the second chapter how the impersonal divine power of *mana* (*brahman*, *numen*, *el*) became embodied in kings, and how thereafter the monarchical, usually polytheistic, religions arose. Even the religion of Yahweh was such a religion, and primitive Christianity

as Messianic belongs also to the monarchical type. In the third chapter Brahmanism, Buddhism, and the mystery-religions, including Christianity as now become the " Pauline Mystery," are included among the religions of redemption, in which the old collective mentality is transcended. In the fourth chapter the cult of the Roman Emperor is placed among the Catholic religions, as also astrology, Platonism, Philonism, Roman Catholicism, Taoism, Islam and Mediæval Catholicism. It is the writer's opinion, evidently expressed with regret, that modern Christianity with its adherence to outworn formulas on the one hand, and with its vague sentimentalism on the other, cannot retain the influence upon culture which religion has so often exercised in the past. It may be gathered that M. Kreglinger's critical attitude to the gospels is sceptical and his interpretation of Christian origins idealistic, and that he tends to overemphasize the distinction between ancient and mediæval, and between mediæval and modern, in his reading of Christianity, while it is surely to misjudge even Reformation Protestantism to say that it was no more than a mediæval movement distinguished by a repudiation of papal jurisdiction.

M. Lévy-Bruhl's already almost classical work, *Les Fonctions Mentales dans les Sociétés Inférieures*, has been translated into English by Lilian A. Clare with the title, *How Natives Think*. The same translator did a similar service in 1923 for *La Mentalité Primitive*, a later work by M. Lévy-Bruhl supporting the selfsame thesis, namely, that of the prevalence of a " prelogical " type of thought among primitive people, due to " collective representations." In the first part of *How Natives Think* the collective mind of the savage tribe is treated ; in the second and third parts the theory of prelogical mentality is applied in explanation of primitive language

and numeration and of primitive institutions and practices. It can hardly be said that this famous theory is established, but it is usually conceded now to Durkheim and his school, in which M. Lévy-Bruhl holds an honoured place, that a leading clue to the workings of the savage mind is supplied by social rites and customs.

Professor Rabeau of the University of Lublin has written a learned and useful book entitled *Introduction à l'Étude de la Théologie*. His standpoint is clearly and frankly Roman Catholic. He is particularly indebted to his predecessor in this field, G. Kihn, who in 1892 published a work on Theological Encyclopædia and Methodology. It is a field which is not over-cultivated, though Introduction to Theology as a special discipline has a long history; it may be traced back to Melchior Cano and even Erasmus among Roman Catholic writers and to Melanchthon among Protestant writers. Among recent Protestant works those by A. Cave in English and L. Émery in French are here named, with approval duly qualified, but M. Rabeau makes no mention of Wernle's Introduction, a work much admired in German liberal Protestant circles. M. Rabeau's discussion is in three parts. In the first he discusses the subject-matter of theology (the speculative problem of religion as raised by science, the practical problem of religion as raised by life and experience), in the second its method, in the third its auxiliary sciences (sacred philology, biblical theology and history of dogma, religious psychology). Under each separate chapter select bibliographies are given, and the works cited are not only by Catholics but by Protestants, sceptics, and opponents of Christianity. Sketches are given in the Appendix of the history of Theology, and of the history of Introduction to Theology. Of particular interest is the discussion in the first part of the speculative problem of religion, with the solutions

offered by historians (naturism, animism), sociologists, psychologists, and philosophers (Kant, Hegel, Schleiermacher, the philosophy of values). The writer dismisses their solutions as each and all inadequate, as based on natural principles, and postulates a supernatural origin for religion. But only the Catholic Church shows the true marks of a supernatural religion. Accordingly, Introduction to Theology is Introduction to Catholic Theology. Of the future of Catholic Theology M. Rabeau is very sanguine, likening the present to the days succeeding the Council of Trent ; heresy is vanquished, dogmatic theology is renewing itself freely at the fountain of St. Thomas Aquinas, and the auxiliary sciences are being diligently cultivated.

There have been several new compendious studies in English of the history of religions, more or less comparable to those in French already noticed. We select for special notice Dr. T. H. Robinson's *Outline Introduction* as happily combining in the treatment of the subject the popular and the scientific. It is the writer's aim to use the more important religions in illustration of general tendencies and to treat of each with impartiality. A wonderfully comprehensive introductory chapter (so comprehensive that slight repetitions are almost inevitable in the sequel) leads to expositions in successive chapters of proto-religion, animism, polytheism, philosophy and religion, philosophical religions, monotheism, Islam, and Christianity. Pre-Animism or " Animatism " (Dr. Marett's coinage) is sympathetically presented, and the theory of the " Givers of Life " is touched upon. At this point one misses a reference to " group " theories of origin. The exposition of polytheism, like that of animism, is rich in detail, the writer drawing largely upon a special knowledge of Indian religions. The philosophy which accompanied the two great developed polytheisms

of the Aryan peoples—the religions of Greece and India —is rapidly surveyed, and then Buddhism among philosophical religions is shown as exhibiting the metaphysical and ethical tendencies in religious thought, its " sublime mysticism " and " lofty ethic " being duly appreciated. Twice in human history, as the writer goes on to say, monotheism in the full sense has been developed, in Zoroastrianism and in Judaism. With Judaism he enters into his own special field of Semitic Studies, and we must reckon with such a judgment as this : " It would be precarious to assume a true Monotheism in Israel at all till after the destruction of Jerusalem in 585," or this, " Once, and once only, so far as the literature is yet known to us, he [the Messiah] is not human but divine." A lucid descriptive account of Islam and its sects is followed by a treatment of Christianity in which Dr. Robinson seeks to maintain his objective attitude. It seems to us that he would have been yet more successful in presenting Christianity had he discriminated more clearly between the Catholic tradition and other views. For example, a statement like the following would give a distorted impression to the outsider of the Christian doctrine of Christ : " Sometimes the divine is said to pervade His whole nature, sometimes it is concentrated in the Will, sometimes relegated to the Unconscious." If in a new edition Dr. Robinson were to give references to authorities and other bibliographical guidance, his admirable work would serve the purpose of a brief up-to-date introductory text-book.

A valuable text-book, popular rather than scientific in form, entitled *A History of the Ancient World*, is being written by Professor Rostovtzeff of Yale. The first volume, " The Orient and Greece," has appeared, having been translated from the Russian by Mr. J. D. Duff, " an ideal translator," as the author says ; and it is

embellished by 89 plates, besides figures in the text. In Chapter XI there is a judicious and compact sketch of religious development in the Ancient World.

We should like to record the publication of a second edition, abbreviated and brought up to date, of Archbishop Söderblom's chief work, first published in 1915, *Das Werden des Gottesglaubens*, in which that scholarly and spiritually minded Churchman endeavours to trace the evolution of the belief in God from primitive to prophetic religion, illustrating his exposition from the old Chinese, the Indian, the Persian, and the Israelitish religion. Söderblom appears to have in a sense anticipated Otto in representing the idea of the Holy as the characteristic mark of religion.

The Decline of the West is the authorized translation, from the second revised edition, of the first volume of Dr. Oswald Spengler's *Untergang des Abendlandes*. It is a most readable translation, and the translator has supplied many useful annotations. The work, which is a philosophy of history, appeared in 1918, and has been authoritatively described as " the most important and influential work published in Germany during the last decade." The secrets of its popularity are not far to seek. Massive and elaborate as the work is, and often difficult to follow and understand (fully to appreciate it in all its references would be a liberal education), it yet attracts by the concrete and illustrative quality of its style, by its obvious erudition, and by the boldness and insistency of its generalizations. Moreover, it was first published at a time when German readers may have found a certain consolation in the thesis it upholds. The writer's fundamental positions may be stated as follows :—The great Cultures which appear on the face of the waters, swell in splendid lines, and then flatten again and vanish, accomplish their majestic wave-cycles

by an inward necessity. Indeed, all the various expression-forms that are revealed within any one Culture are but parts of a universal symbolism, and analogies to them could be found in any other Culture. Accordingly, the Culture which arose in West Europe about A.D. 1000 is not only bound to decline like the life of a tree or plant, but is seen to bear upon itself already—when compared more especially with the Græco-Roman Culture—the significant marks of decline ; in fact, a proper use of the principle of comparison and analogy enables us to foresee when the end of our Western Culture will come. Historians, theologians and philosophers, scientists, critics of literature and art, will all find much in this work that is suggestive and much that is provocative, but a valid criticism must concern itself, not so much with the applications of Dr. Spengler's method in detail as with his central thought. It may be urged that the Cultures do not possess that independence of each other which he appears to postulate, so that the decline and fall of our Western Culture cannot be analogically set forth. Further, a Christian philosophy of history would not allow in any case that when the " periodic structure " and " organic logic " of history have been presented and explained there is nothing more to be said. It would insist upon what may be called a prophetic interpretation of history, and a prophetic interpretation has been recently described as " one which is not taught by flesh and blood, but proceeds from our Father in Heaven " (cf. the present reviewer in *ET*, August, 1926).

WILLIAM FULTON.

(*b*) ASSYRIA, BABYLONIA, ETC.

T. Bauer : *Die Ostkanaanäer*. Eine philologischhistorische Untersuchung ueber die Wanderschicht der sogenannten ' Amorites ' in Babylonien (Leipzig :

Asia Minor Verlag). [A vigorous denial that there ever was an 'Amorite' empire about the beginning of the third millennium B.C.]

R. P. P. Dhorme: "L'Aurore de l'histoire Babylonienne" (*RB*, 66–82, 223–239, 534–547). [On the dynasty of Sargon I. 2752–2696 B.C.]

Carl Bezold: *Ninive und Babylon* (Bielefeld und Leipzig: Velhagen und Klasing), pp. 177. M.10. [The fourth edition, prepared by Dr. C. Frank, of this finely illustrated contribution to the "Monographien zur Weltgeschichte."]

G. Contenau: *Contrats et Lettres d'Assyrie et de Babylonie* (Paris: Geuthner). [The ninth volume of *Textes Cuneiformes du Musée du Louvre*.]

H. H. Gowen: *Asia*. A Short History from the Earliest Times to the Present Day (Boston: Little, Brown), pp. xx, 436. D.3.50.

D. G. Hogarth: *Kings of the Hittites* (London: H. Milford), pp. 76. 6*s*. [The Schweich Lectures for 1924.]

F. Hommel: *Ethnologie und Geographie des Alten Orients* (Munich: Beck), pp. xii, 1108. M.48. [A great compendium of information, with some theories of the origin of Egyptian civilization, e.g., from Babylonia, which are not commonly held. It is speculative rather than objective.]

S. Langdon: "Recent Excavations in Mesopotamia" (*ET*, November, 70–77).

S. A. Pallis: *The Babylonian Akitu Festival* (Copenhagen: A. F. Host), pp. 334. Kr.15.60. [A learned study of the New Year festival as an agricultural celebration.]

A. Tremayne: *Records from Erech* (time of Cyrus and Cambyses, 538–521 B.C.). Yale Oriental Series: Babylonian Texts, Vol. vii (Oxford Press). 23*s*.

Arthur Ungnad : *Babylonisch-Assyrische Grammatik mit Uebungsbuch* (Munich : Beck), pp. ix, 185. [The second edition.]

H. Zimmern : *Das Babylonische Neujahrsfest* (Leipzig : J. C. Hinrichs), pp. 28. M.1.20. [Translation of the liturgy for the New Year spring festival, so far as that has been recovered.]

(*c*) SYRIA AND PALESTINE (ISRAEL)

Moses Gaster : *The Samaritans.* Their history, doctrines, and literature. With six appendices and nineteen illustrations (Oxford University Press), pp. 216. 10*s.* 6*d.* [The Schweich Lectures for 1923, a first-rate summary of the subject, with several fresh estimates. The traditions of the Samaritans are defended, for example, even their claim to possess an authentic transcript of the Mosaic Law. Dr. Gaster explains that the Samaritan acceptance of the Pentateuch alone implies that the prophets and hagiographers did not then exist.]

H. Bauer : " Eine neue Inschrift aus Byblos " (*Orientalische Literaturzeitung*, 164–166).

C. Bruston : " L'épitaphe d'Akhiram " (*RHPR*, 157–163).

Pierre Montet : " Comment rétablir l'inscription d'Abibaal, roi de Byblos ? " (*RB*, 321–327).

W. Spiegelberg : " Zur Datierung der Ahiram-Inschrift " (*Orientalistische Litteraturzeitung*, 735–737).

C. C. Torrey : " An Inscription of Elibaal, King of Byblos " (*JAOS*, 237–240).

G. Contenau : *La civilisation phénicienne* (Paris : Payot), pp. 396. F.25. [A handsomely illustrated survey, written in view of recent discoveries.]

G. C. Aalders: *Klaagliederen*, opnieuw uit den grondtekst vertaald en verklaard (Kamper: Kok), pp. 117. Fl.1.90.

Leo Baeck: *Das Wesen des Judentums* (Frankfurt am M.: Kauffmann), pp. 339. M.8. [Fourth edition.]

G. Beer: *Kurze Uebersicht ueber den Inhalt der alttestamentlichen Schriften* (Tübingen: Mohr), pp. 176. M.4.80.

A. Bertholet: *Das Dynamistische im Alten Testament* (Tübingen: Mohr), pp. 44. M.1.20.

*A. Bertholet: *A History of Hebrew Civilization*. Translated by A. K. Dallas (Harrap), pp. 400. 12*s*. 6*d*.

*Bousset: *Die Religion des Judentums* (Tübingen: Mohr), pp. 576. M.15. [A new edition, prepared by Gressmann, which now appears in Lietzmann's *Handbuch zum NT*.]

E. Briem: "Mutter Erde bei den Semiten?" (*Archiv für Religionswissenschaft*, 179–195). [Examination of alleged evidence for this belief, which is found unsatisfactory.]

A. Buechler: "Studies in the Book of Jubilees" (*Revue des études juives*, 253–273).

T. Canaan: "Mohammedan Saints and Sanctuaries in Palestine" (*Journal of Palestine Oriental Society*, 1–69).

S. A. Cook: "Recent Excavations in Palestine" (*ET*, 487–492).

R. Dussaud: "Samarie au temps d'Achab" (*Syria*, 9–29).

H. Duhm: *Der Verkehr Gottes mit den Menschen im AT* (Tübingen: Mohr), pp. 218. M.8.40. [A vivid and sympathetic estimate of religious experience in Israel; the inner fellowship of man with God is, upon the whole, opposed to the cultus. The

declension of the religion after Moses, and again after the great prophets, is sharply described.]

F. Feldmann: *Das Buch der Weisheit*, uebersetzt und erklaert (Bonn: Hanstein), pp. viii, 132. M.5.80.

A. S. Geden: *The Evangel of the Hebrew Prophets*. An Exposition and a Defence (Epworth Press), pp. 255, 5*s*. [All the OT writers are viewed as " prophets " more or less, and the book is really an estimate of the positive and permanent religious value of the OT message.]

C. van Gelderen: *De boeken der Koningen*, opnieuw uit den grond tekst vertaald en verklaard (Kampen: Kok), pp. 253. Fl.3.50.

L. Ginsberg: *The Legends of the Jews*, Vol. V. (Routledge), pp. 458. 17*s*. 6*d*.

T. C. Gordon: *A Travelling Scholar* (Methuen), pp. xiv, 132. 6*s*. [A brightly illustrated series of sketches and studies in Palestinian archæology and exploration; the author, a young Scottish scholar, endeavours to commend the value and interest of archæological research.]

H. Gressmann: " Die Ausgrabungen in Ur der Chaldæa " (*ZATW*, 67–76).

J. Hempel: *Der alttestamentliche Gott, sein Gericht und sein Heil* (Berlin: Furche), pp. 58. M.1.50.

Fritz Hoppe: *Palästina* (Bielefeld: Velhagen und Klasing), pp. 103. M.3.50. [A richly illustrated handbook.]

L. L. Honor: *Sennacherib's Invasion of Palestine* (New York: Columbia University Press), pp. xv, 122. D.1.75.

J. W. Jack: *The Date of the Exodus* (T. & T. Clark), pp. 296. 10*s*. [An acute statement (see above, p. 72) of the theory that the Exodus took place about 1445 B.C. under Amenhotep II.]

W. G. Jordan : *History and Revelation*, The Individuality of Israel (J. Clarke), pp. 288. 6*s*.

C. F. Kent : *The Growth and Contents of the Old Testament* (J. Murray), pp. 298. 12*s*.

C. Knapp : *The Old Testament, Studies in Teaching and Syllabus*. Vol. I (T. Murby), pp. 479. 16*s*.

M. G. Kyle : " Excavations at Kirjath Sepher " (*Bibliotheca Sacra*, 378–402).

P. Levertoff : *Midrash Sifre on Numbers*. Selections from early rabbinic Scriptural interpretations, translated from the Hebrew, with brief annotations, and with special reference to the New Testament (S.P.C.K.), pp. 186. 7*s*. 6*d*.

W. Kolbe : *Beiträge zur syrischen und jüdischen Geschichte* (Stuttgart : Kohlhammer), pp. 178. M.6. [Essays on the Maccabean literature and history.]

M. Lurje : *Studien zur Geschichte der wirtschaftlichen und sozialen Verhältnisse im israel-jüdischen Reiche, von der Einwanderung in Kanaan bis zum babylonischen Exil* (Giessen : Töpelmann), pp. 68. M. 3.40. [The Moscow professor reads the economic situation in the light of Communistic sympathies ; Israel's military aristocracy held down the proletariat ; David appealed to the latter (1 Sam. xxii. 2, xxv. 10), but even the prophets merely pled for justice and kindness from the aristocracy and failed to champion the rights of the down-trodden poor.]

A. D. Martin : *The Prophet Jonah*. The Book and the Sign. With a Preface by Professor Peake (Longmans), pp. 110. 3*s*.

J. Meinhold : *Einführung in das AT* (Giessen : Töpelmann), pp. 360. M.7.40. [An enlarged, second edition of this work, reviewed in *JQR*, 423–428. One of the most up-to-date and well-arranged Old Testament introductions.]

H. Meiss et G. Houde : *Les Psaumes traduits de l'hebreu* (Beaulieu-sur-Mer), pp. 290. [A literal version, the name of God being even transliterated as IHVH.]

F. Noetscher : *Altorientalischer und alttestamentlicher Auferstehungsglauben* (Würzburg : Becker), pp. x, 349. M.6.

L. Preiss and P. Rohrbach : *Palestine and Transjordania*. With 214 photogravures and 21 coloured plates (Sheldon Press). 30*s*.

G. Quell : *Das Kultische Problem der Psalmen* (Stuttgart : Kohlhammer), pp. 164. M.6.

E. Ring : *Israel's Rechtleben im Lichte der neuendeckten assyrischen und hethitischen Gesetzesurkunden* (Leipzig : Fock), pp. 205.

H. Schmidt : *Gott und das Leid im AT* (Giessen : Töpelmann), pp. 48. M.2. [Six lectures on (1) Suffering and dæmons, (2) the bodily pains, (3) educative suffering, (4) the heroic attitude towards suffering, (5) the experience of God in suffering, and (6) the suffering of God.]

Alfons Schulz : *Das Buch der Richter und das Buch Ruth* (Bonn : P. Hanstein), pp. 130.

J. M. P. Smith : " Archæology and the Old Testament during the first quarter of the twentieth century " (*JR*, 284–301).

J. M. P. Smith : *The Psalms translated* (Cambridge University Press). 15*s*. [The translation is followed by an Appendix with textual notes and essays on the dates, religious views, and liturgical use of the psalms.]

G. Smit : *de Kleine profeten*. Text en Uitleg (Groningen : Wolters), pp. 163. Fl. 2.90.

G. W. Wade : *Old Testament History* (Methuen), pp. 544. 8*s*. 6*d*. [The tenth edition of this excellent manual, which is equipped with three maps and a plan. The book has been revised up to date.]

Julien Weill : " Notes de littérature judéo-hellénistique " (*Revue des études juives*, 125–131).

A. R. Whitham : *The First and the Second Books of Samuel.* In the text of the Revised Version, with introduction, maps, notes, etc. (Rivingtons), pp. 165, 149. 2*s.* 6*d.* each.

Many students of the religion of Israel will welcome the translation into English by the competent hand of Mr. A. K. Dallas of Professor Bertholet's *History of Hebrew Civilisation*, which appeared in German in 1919 as a kind of supplement to a series of annotated selections from the Old Testament. In describing the conditions of civilization in Palestine Bertholet utilizes the results of recent excavation work. He gives special attention to the intellectual and spiritual elements of the Hebrew culture, delineating in masterly fashion the literary history and the religious life of Israel. The book forms a luminous background to the Old Testament.

Professor Bousset's *Die Religion des Judentums im späthellenistischen Zeitalter* was first published in 1903, when it was hailed as a worthy supplement to Schürer. The second edition appeared in 1907, and now this important work, descriptive of the Jewish background of the New Testament, has been revised, amended, and brought up to date by Professor Gressmann and republished in a third edition as the concluding part of the new edition of Lietzmann's well-known " Handbook to the New Testament."

WILLIAM FULTON.

(*d*) EGYPT

E. A. Wallis Budge : *Cleopatra's Needles*, and other Egyptian Obelisks (R.T.S.), pp. 308. 10*s.*

E. A. Wallis Budge : *The Dwellers on the Nile*, Chapters

on the Life, History, Religion and Literature of the Ancient Egyptians. With eleven plates and 38 illustrations in the text (R.T.S.), pp. 358. 10*s.* 6*d.* [A new and enlarged edition.]

V. Ehrenberg: *Alexander und Egypten* (Leipzig: Hinrichs), pp. 59. M.2.

H. Kees: *Totenglauben und Jenseitsvorstellungen der älten Aegypter*. Grundlagen und Entwickelung bis zum Ende d. mittleren Reiches (Leipzig: Hinrichs), pp. xi, 459. M.16.50. [A scholarly presentation of the facts, by an Egyptologist who prefers sources to speculations.]

G. van den Leeuw: "Zum Mythus und Gestalt des Osiris" (*Archiv für Orientforschung*, 9–11).

A. Lucas: *Ancient Egyptian Materials* (E. Arnold), pp. 250. 7*s.* 6*d.*

Maurice Maeterlinck: *Ancient Egypt* (Allen & Unwin), pp. 95. 3*s.* 6*d.*

J. P. Milum: "Egypt, Israel, and the Christ, in the light of the New Anthropology" (*LQR*, 206–217).

A. Moret: *Le Nil et la civilisation égyptienne* (Paris: Renaissance du Livre), pp. xviii, 574. F.25. [An important and original survey of Egyptian life, stressing the factors of royalty and religion.]

F. W. Read: *Egyptian Religion and Ethics* (Watts & Co.), pp. 160. 3*s.* 6*d.*

G. Roeder: *Aegyptisch* (Munich: Beck), pp. 164. M.9. [The second and enlarged edition of a handbook to Egyptian hieroglyphics and language; it has already proved a successful grammar and reading-book, since its issue in 1913.]

G. Steindorff: *Die Blütezeit des Pharaonenreiches* (Bielefeld u. Leipzig: Velhagen und Klosing), pp. 223. M.10. [A second edition of this beautiful and scholarly contribution to the "Monographien zur

Weltgeschichte"; an attractive and cheap introduction.]

A. Wiedemann: "Der Geisterglauben im alten Aegypten" (*Anthropos*, 1–37).

(*e*) GREECE AND ROME

E. B. Allo: "Les dieux sauveurs du paganisme gréco-romain" (*RSPT*, 5–34).

P. Becker: *Gott, Götter, und Griechen* (Düsseldorf: Schwann), pp. 38. M.–.40. [Brief sketch of Greek religion.]

G. Bickel: *Homerischer Seelenglaube* (Berlin), pp. 144. M.4.

E. Bréhier: *Histoire de la Philosophie*. T. 1. *Période* Hellénique (Paris: F. Alcan), pp. 262. [Down to death of Alexander the Great.]

E. F. Bruch: *Totenteil und Seelgerät im griechischen Recht* (Munich: C. H. Beck), pp. xxiv, 374. M.22.

F. A. Ferrari: "La crisi del senso della natura in Grecia" (*Bilychis*, 253–267).

A. Ferro: "La teologia di Platone" (*Ricerche Religiose*, 389–400).

G. B. Grundy: *A History of the Greek and Roman World* (Methuen), pp. vii, 536. 22*s*. 6*d*.

A. Kaminka: "Les rapports entre 6 rabbinisme et la philosophie Stoicienne" (*Revue des études juives*, 233–251).

Otto Kern: *Die Religion der Griechen*. Band I: von den Anfängen bis Hesiod (Berlin: Weidmann), pp. viii, 308. M.11.

M. J. Lagrange: "Platon théologien" (*Revue Thomiste*, 189–218).

M. J. Lagrange: "L'Hermétisme: Le Poimandrés" (*RB*, 240–264).

*D. Merezhkovsky: *The Birth of the Gods* (J. M. Dent), pp. 236. 6*s*.

A. D. Nock: Sallustius Concerning the Gods and the Universe. Edited with prolegomena and translation. (Cambridge University Press, 12*s*. 6*d*.). [First English edition of this Neoplatonist philosopher; Greek text with English version and critical notes.]

E. Siecke: Die Religiosität griechischer Denker und Dichter (Leipzig: Quelle und Mayer), pp. 44. M. –.60.

Walter Scott: *Hermetica*, Volume III; Notes on the Latin Asclepius and the Hermetic Excerpts of Stobaeus (Oxford University Press), pp. 632. 25*s*.

W. Otto: *Die altgriechische Göttesidee* (Berlin: Weidemann), pp. 26. M.1.

Théodore Reinach: *La Musique Grecque* (Paris: Payot), pp. 208.

Karl Reinhardt: *Kosmos und Sympathie*. Neue Untersuchungen ueber Poseidonios (Munich: C. H. Beck), pp. viii, 420. M.18. [Studies in the conception of cosmic συμπάθεια.]

G. M. Sargeaunt: "Dance and Design in Greek Life" (*HJ*, 334–343). [Educational force of dancing as an expression of beauty, rhythm, and order.]

Paul Schnabel: "Zur Frage der Selbstvergötterung Alexanders" (*Klio*, 398–414).

E. Schurè: *Le Théâtre initiateur*. La genèse de la Tragédie. Le drame d'Eleusis (Paris: Perrin et Cie), pp. 321. F.10.

A. E. Taylor: *Plato, the Man and His Work* (Methuen), pp. 534. 21*s*. [Reviewed by Dean Inge in *Theology*, December, 337–340.]

U. Wilcken: *Griechische Geschichte im Rahmen der Altertumsgeschichte* (Munich: R. Oldenberg), pp. viii, 248. [A second edition of this well-known sketch.]

*T. Zielinski: *The Religion of Ancient Greece*, An Outline. Translated from the Polish with the author's co-operation by G. R. Noyes (Oxford University Press), pp. 245. 7*s.* 6*d.* [An enthusiastic study, claiming for Greece the main good in our world.]

The Mind of Rome (Oxford: Clarendon Press), pp. xii, 515. 8*s.* 6*d.* [A volume of studies, edited by Cyril Bailey, and intended for readers unacquainted with Latin.]

H. Gressmann: "Götterkind und Menschensohn" (*Deutsche Litteraturzeitung*, 1917–1928). [The Babylonian background for Vergil's Fourth Eclogue.]

*H. J. Rose: *Primitive Culture in Italy* (Methuen), pp. 263. 7*s.* 6*d.*

M. Rostovtzeff: *The Social and Economic History of the Roman Empire* (Oxford University Press), pp. xxv, 695.

The Birth of the Gods, by D. Merezhkovsky, which appeared in Russian in 1925 and has been translated into English by Natalie A. Duddingston, is a romance of Hellenistic religion, telling in vivid language the story of one Tammuzadad, a Babylonian, who sacrificed himself out of love for Dio, daughter of Aridoel, a Cretan, and in her stead, for he was a Christian before Christ. Christ, says this writer, is concealed in paganism and revealed in Christianity. Osiris, Tammuz, Adonis, Attis, Dionysos—"they are the shadows, and the body is of Him."

Professor A. E. Taylor's *Plato* aims at telling just what Plato has to say about the problems of life and thought, and not what "a modern neo-Kantian, neo-Hegelian, or neo-realist" thinks Plato should have said. Accordingly, after giving accounts of Plato's life and the Platonic writings, Dr. Taylor proceeds not to systematize, but to

analyse the contents of the Dialogues, furnishing also a running exegetical commentary. Those who are aware of our generation's need of such a work and of Dr. Taylor's outstanding qualifications in both language and philosophy, must anticipate that students of Greek philosophy and religion owe him a deep and lasting debt of gratitude.

Those who would read an interesting, sympathetic, and indeed glowing and enthusiastic account of *The Religion of Ancient Greece* might turn to the book so entitled which has been written by Professor Thaddeus Zielinski. It has been translated from the Polish by G. R. Noyes. A French translation by A. Fichelle has also been published. The author is a Polish savant, and, while not anti-Christian, is so rapt in enthusiasm for the Greek religion as the only religion founded on the principle of beauty that he may well be called a neo-pagan, or at any rate a neo-Hellenist. The good in Christianity is due, he says, to the survival in it of the Greek spirit. But, as Hegel reminded us, beauty is not the highest category under which an historical religion may be subsumed.

Professor Rose of Aberystwyth has followed up his scholarly and attractive book, published in 1925, on *Primitive Culture in Greece*, with a companion work, *Primitive Culture in Italy*. Like the previous work, it is designed for the " general reader." Yet the student of Italian antiquities will find much in the text and in the notes on literature to repay a perusal of it. The author affirms that when we find Italian religion articulate enough to be studied, it is well removed from the lowest grades of savagery, but that its thought and thought-forms, while yet uninfluenced by Greece, clearly betray the savage past.

WILLIAM FULTON.

(*f*) ISLAM

S. A. Ali : " Mahommedanism " (*EB*, ii, 767–769).

*D. T. Andræ : *Der Ursprung des Islams und das Christenthum* (Upsala och Stockholm : Almquist and Wiksell), pp. iv, 206. [An important study, with some fresh considerations, e.g. on the indebtedness of the prophet to Nestorian Christianity.]

Miguel Asin : *Islam and the Divine Comedy* (John Murray), pp. 321, 12*s*. [An abridged version, by H. A. Sutherland, of the Spanish professor's independent thesis that Dante was indebted to Islamic traditions and sources for certain points in his poem.]

*R. Bell : *The Origin of Islam in its Christian Environment* (London : Macmillan), pp. viii, 224. 10*s*. 6*d*.

G. Bergstrasser : *Die Geschichte der Qorantexts*. Lisferung i (Leipzig : Dieterich), pp. 80.

*A. Bertholet : *Die Gegenwärtige Gestalt des Islams* (Tübingen : Mohr), pp. 39. M.1.20.

W. Caskell : *Das Schicksal in der altarabischen Poesie* (Leipzig : E. Pfeiffer), pp. viii, 64. M.7.50.

F. W. Chardin : " The Future of Islam " (*LQR*, 58–69). [Any advance is in tropical lands like the Sudan and Central Africa. " In the northern, historic lands of Europe, North Africa, and Asia its position may be said to be stationary, and here and there undoubtedly declining."]

G. Corinaldi : *Maometto e gli Ebrei* (Milan), pp. 36. F.6.

*H. A. & R. Gibb, *Arabic Literature* (Oxford University Press), pp. 128. 2*s*. 6*d*. [A compact, valuable sketch, by way of introduction.]

J. Rendel Harris : " The new text of the Kuran " (*Bulletin of John Rylands Library*, Manchester, 219–

222). [Two newly found fragments of a Syriac translation.]

J. Horovitz: *Koranische Untersuchungen* (Leipzig: de Gruyter), pp. 178. M.12.

"Islam in Africa" (*IRM*, 533–568), three studies by M. Delafosse, S. M. Zwemer, and W. R. Miller.

H. Lammens: *L'Islam*, Croyances et Institutions (London: Luzac), pp. 288. 7*s*. 6*d*.

J. Leveen: "Mohammed and his Jewish Companions" (*JQR*, 399–406, October, 235–237).

J. C. Mardrus: *Le Koran*, traduction littérale et complète des Sourates essentielles (Paris: Fasquelle). F.20.

J. E. Merrill: "Spiritual Elements in Moslem Literature" (*IRM*, 193–204). [A summons to the religious life, demand for faith, stress on righteousness, etc.]

Max Meyerhof: *Le Monde Islamique* (Paris: Rieder), pp. 80.

H. P. Smith: "Moslem and Christian Polemic" (*JBL*, 238–250).

Baron Carra de Vaux: *Les Penseurs de l'Islam*. Tome IV: La scholastique, la théologie et la mystique, pp. viii, 384. Tome V: Les Sectes—le liberalisme moderne, pp. 431 (Paris: Geuthner). F.5 each.

C. R. Watson: "Nationality and Islam" (*Moslem World*, 116–130).

A. J. Wensinck: *A Handbook of Early Muhammadan Tradition* (Leyden: Brill), pp. 300. 26*s*.

E. de Zambaure: *Manuel de Généalogie et de Chronologie pour l'Histoire de l'Islam* (London: Luzac), pp. 160. 36*s*.

There is much literary activity at present among students of Islam. First we take note of Tor Andrae's

Der Ursprung des Islams und des Christentums, an important work, fresh and suggestive, by a Swedish scholar who has already written upon the place of Muhammad in the religion of Islam. In his new work he lays stress upon the influences upon the development of Islam deriving from Christianity, and in particular from the Nestorian Church, although he remains appreciative of what Islam owes to the personal individuality of the Prophet himself, not to speak of what it owes to Judaism.

In Dr. Richard Bell's book of similar title, *The Origin of Islam in its Christian Environment*, also a product of the recent criticism of the Moslem tradition, the emphasis is laid upon the Prophet's independence and originality, at least in the beginning of his mission. His, however, was " not the originality which produces something absolutely new, but the originality of a strong mind, working upon very imperfect information of outside things, yet finding expression for ideas and aspirations which were dimly present in other minds." In fact, Dr. Bell is more impressed by the political than by the religious genius of Muhammad. He first gives a rapid sketch of the history of the Eastern Church, showing how " the sophisticated Christianity of Greek speculation and dogmatism " had failed to capture Arabia before the rise of Muhammad. But from Syria, Mesopotamia, and Abyssinia a certain knowledge of Christianity had been diffused in Arabia. Then we are brought nearer to the cradle of Islam and asked to consider how far the knowledge of Christianity had penetrated into the Arabian peninsula itself, and in particular what was the influence upon the Arabs in general of the Christian Church in South Arabia, that land of ancient civilization. If, from the pre-Islamic poetry of Arabia, we cannot draw any conclusive evidence on this point, we may

yet draw the negative conclusion that the old pagan religion had lost its hold. Then Dr. Bell seeks to determine from an independent study of the text of the Qur'ān in what sense Muhammad was acquainted at the outset of his career with Christianity, Judaism, or the Bible. The Qur'an itself is found to yield a record of Muhammad's effort to reach a knowledge of Christianity. There is a careful discussion of the moulding of the Prophet's mind through Apocalyptic and Eschatology (knowledge of which he had perhaps gained from some Christian slave in Mecca), and through an increasingly direct acquaintance with the contents of the Bible. Yet all through the influx of Christian material and modes of thought, his " powerful and somewhat sinister genius " maintained itself. The political attitude of Muhammad in the Medina period towards Jews and more especially towards Christians, the story of the Christian populations at the Arab conquest, the part played by Christianity in the further development and the consolidation of Islam, are the further topics of an interesting course of lectures, in which Dr. Bell succeeds in presenting in crisp and masterly style the conclusions of scholarly study and investigation.

In an informative Lecture Professor Bertholet discusses religion in modern Islam (*Die gegenwärtige Gestalt des Islams*), correcting the common impression that Islam is a fixed religious system, and pointing out that while on the one hand there is a pronounced strain of paganism stil sulrviving in that monotheistic faith, there are also signs of an upsurgence of the spirit of modernism. Lord Cromer, in thus consciously or unconsciously following Renan, thought that such an upsurgence would mean the dissolution of Islam, but evidently Bertholet thinks otherwise. As Dr. Richard Bell puts the point : " Something analogous to the liberation of Christianity

at the Reformation time will take place sooner or later, and Islam will begin to adapt itself to the modern spirit."

As we pass from Islam we merely name Mr. Gibb's useful little primer of *Arabic Literature*, and note that the third volume of the second edition of Nöldeke's *Geschichte des Qorans*, dealing with the history of the text, is in course of publication.

WILLIAM FULTON.

(*g*) INDIA

R. C. Adhikary: "The Present Religious Situation in India" (*JR*, 163–173).

A. J. Appasamy: *Christianity as Bhakti Marga*, A Study of the Johannine Doctrine of Love (Madras: C.L.S.), Rs.1.8.

J. B. Aufhauser: *Buddha und Jesus in ihren Parallel-texten* (Bonn: Marcus u. Weber), pp. 30. M.1.60.

E. H. Brewster: *The Life of Gotama the Buddha*. Compiled exclusively from the Pali Canon. Introduction by C. F. Rhys Davids (London: Kegan Paul), pp. 261. 10*s*. 6*d*.

J. E. Carpenter: *Theism in Mediæval India* (Constable), pp. 564. 10*s*. 6*d*.

W. E. Clark: "Some Misunderstandings about India" (*JAOS*, 193–201). [The religious element in Indian life has been much exaggerated; interest in spiritual ideals is merely one factor among many.]

A. K. Coomaraswany: *Pour comprendre L'Art Hindou* (Paris: Bossard), pp. 176.

W. Crooke: *Religion and Folklore of Northern India* (Oxford University Press), pp. 471. 21*s*. [A new edition, prepared by R. E. Enthoven, of Sir William Crooke's *Popular Religion and Folklore of Northern India*.]

P. Dahlke: *Der Buddhismus* (Leipzig: Reinecke), pp. 255.

J. N. Farquhar : " The Apostle Thomas in North India " (*Bulletin of John Rylands Library*, 80–111). [Evidence for historicity of much in the tradition that St. Thomas evangelized Northern India ; the compiler of the Syriac Acts of Thomas (A.D. 180–250) drew on a written account of the saint's travels, which is substantially authentic.]

K. W. Goldschmidt : *Buddha and Dionysos* (Berlin : Ed. Concordia), pp. 105. M.2.

G. Grimm : *The Doctrine of the Buddha*, The Religion of Reason (London : Luzac), pp. xxiv, 536. 15*s*. [An English edition of the German original.]

J. C. Ghose : *Positive Religion* (Munich : Reinhardt), pp. 452. M.13. [German edition of a work on Indian religion.]

*F. Heiler : *Christlicher Glaube und indisches Geistesleben* (Munich : Reinhardt), pp. 104. M.2. [What Western Christians have to learn from men like Tagore, Gandhi, and the Sadhu Singh : reviewed in *RHPR*, 383–387.]

J. Hertel : *Die Methode der arischen Forschung* (Leipzig : Haessel), pp. 90. M.5.

*E. S. Jones : *The Christ of the Indian Road* (Hodder & Stoughton). 3*s*. 6*d*.

*A. B. Keith : *The Religion and Philosophy of the Veda and Upanishads* (Oxford University Press), 2 volumes. 45*s*.

J. M. Macphail : *Asoka* (Oxford University Press). 2*s*. 6*d*. [A second edition of this admirable study.]

H. J. Massingham : " The Spread of Buddhism " (*Psyche*, 49–72).

A. Mingana : *The early Spread of Christianity in India* (Longmans). 2*s*.

G. Misch : *Der Weg in die Philosophie* (Leipzig : Teubner), pp. vii, 418. M.16. [Expositions of Eastern

and Western thought, with admirably selected extracts.]

J. H. Oldham : " The Success and Failure of Western Education in India " (*IRM*, 692–703).

W. Paton : " Concerning Evangelism in India " (*IRM*, 161–176).

S. Radhakrishnan : " Indian Philosophy—Some Problems " (*Mind*, 154–180).

J. Reiner : *Buddha* (Berlin : Deutsche Bibliothek), pp. 204. M.4.

M. Ribaud : " Bouddhisme et L'Évangile " (*Revue Apologétique*, 67–87, 150–158). [Superiority of Christianity to Buddhism.]

B. K. G. Shastri : *The Bhakti Cult in Ancient India* (Calcutta : Banerjee), pp. xxxix, 411. 8*s*.

Th. Stcherbatsky : *La Théorie de la Connaissance et la Loqique chez les Bouddhistes Tardifs* (Paris : Paul Geuthner), pp. xi, 255. F.50.

*S. Tachibana : *The Ethics of Buddhism* (Oxford University Press), pp. 300. 15*s*. [An exposition of Pali Buddhism in its ethical virtues.]

G. Tucci : *Il Buddhismo* (Foligno : F. Campitelli), pp. iii, 301. L.25. [A compact, critical introduction to the subject.]

J. C. Winslow : *The Indian Mystic*. Some Thoughts on India's Contribution to Christianity (S.C.M.), pp. 71. 1*s*. 6*d*. [The three approaches of bhakti (devotion), sannyas (renunciation), and yoga (discipline) are studied sympathetically, in the light of their true fulfilment in Christianity.]

Heinrich Zimmer : " Zur Rolle der Yoga in der geistigen Welt Indiens " (*Deutsche Viertelschrift*, 21–57).

Coming to Indian religions, we would draw attention to a little work by that scholarly and industrious theo-

logian, Professor Heiler, namely, *Christlicher Glaube und indisches Geistesleben*, in which he takes Rabindranath Tagore, Gandhi, Brahmandhav, and Sundar Singh—the two last-named being Christians—as representatives of India's deepest spiritual life and as prophets of the day when, as Mr. E. Stanley Jones expresses it, Christ will have become " naturalised on the Indian road "—Christ, not Western Christianity. For just as the Græco-Roman religions contributed to Christianity in the early days, so India will have a contribution of its own to make in days to come. Indeed, if Brahmabandhav had been allowed to realize his dream, he would have done for Asia, so Heiler says, what Clement of Alexandria did for Hellenism and Thomas Aquinas for Mediæval Europe. However that may be, it may be allowed that the Christian spirit, thanks, no doubt—indirectly—to Christian missions, is already a potent influence in India. Tagore is worth a whole army of missionaries ; Gandhi, as a Hindu thinker once expressed it, has turned the eyes of India towards the Cross.

The Christ of the Indian Road, by Mr. E. Stanley Jones, has had great vogue in America, and is also being much read in this country in its English edition. It is a refreshing account of the new spirit pervading India, and glows with evangelical faith. It is not an Indian interpretation of Christ that is presented to us, but the writer would show that Christ—to be carefully distinguished from the Christianity of our Western civilization—is now to be found on the open road of India's thought, affections, and life.

Professor Berriedale Keith has published a monumental work of scholarship, *Religion and Philosophy of the Veda and Upanishads*, which should serve English students for many years to come. After discussing the sources he deals with the gods and demons of the Veda,

the Vedic ritual, and the Vedic cult of the dead ; the last division of the work is on the philosophy of the Veda.

In his thesis, *The Ethics of Buddhism*, Professor Tachibana of Tokyo dwells on the points that Buddhism is a religion of the moral type, and that the Buddhist morality is pre-eminently practical. The original title of the thesis, " The Ethics of Pāli Buddhism," has been changed because an interpretation of the ethics of Pāli-Buddhism is an interpretation of Buddhism in general. Some introductory chapters lead to a classification and a characterization of Buddhist morality, and then comes the main portion of the book, which is a tabulation and patient and sober exposition, with comments and comparisons, of the cardinal virtues of Buddhism, namely, self-restraint, abstinence and temperance, contentment, patience, celibacy and chastity, purity, humility, benevolence, liberality, reverence, gratitude, toleration, veracity, righteousness. The documentary references are carefully given and a useful bibliography is appended.

WILLIAM FULTON.

(*h*) PERSIA

R. W. Callin : " Mithraism and Christianity " (*Holborn Review*, 182–194).

*K. F. Geldner : *Die Zoroastrische Religion* (Tübingen : Mohr), pp. 54. M.2.50.

L. H. Gray : " A List of the Divine and Dæmonic Epithets in the Avesta " (*JAOS*, 97–153).

*J. D. C. Pavry : *The Zoroastrian Doctrine of a Future Life, from Death to the Individual Judgment* (New York : Columbia University Press), pp. xxviii, 119. D.2.50.

*R. Reitzenstein und H. H. Schader : *Studien zum Antiken Synkretismus aus Iran und Griechenland* (Leipzig : Teubner), pp. 355. M.20.

In *The Cambridge Ancient History*, Vol. IV, above noticed, the late Dr. G. B. Gray has a chapter on the Reign of Darius, in which there is a brief but informing and suggestive section on the Persian religion.

A useful book for the study of Persian religion, of importance to students of Jewish and Christian origins, is Professor Geldner's *Die Zoroastrische Religion*, which is the first section of the new second edition of Bertholet's *Religionsgeschichtliches Lesebuch* (the second section has also appeared, K. T. Preuss's *Die Eingeborenen Amerikas*). Geldner's book contains a well-arranged selection of annotated readings from the Avesta, designed to give the reader a true first-hand impression of the teaching of Zarathustra and his successors.

Mention may also be made of another work on Persian religion which keeps in touch with the sources, a monograph on the *Zoroastrian Doctrine of a Future Life*, by J. D. C. Pavry, of which the first of three parts has been published, dealing with what happens to the soul between death and the individual judgment.

In the first part of *Studien zum Antiken Syncretismus* Professor Reitzenstein, distinguished for his researches in Hellenistic religion, examines Greece's debt to older civilizations, the Persian in particular; in the second part H. H. Schaeder examines the doctrine of the primal man in Persian, Manichæan, and early Christian sources.

WILLIAM FULTON.

(*i*) CHINA

H. H. Gowen and J. W. Hall: *An Outline History of China* (New York: Appleton), pp. xvii, 542. D.4.

D. C. Graham: "The Chuan Mirao of West China" (*JR*, 302–307).

M. Halbwachs: "La notion du double chez les Chinois" (*Revue Anthropologie*, 153–157).

L. Hodous : " Taoism " (*EB*, iii, 730–731). [Modern Taoism, " a conglomeration of animism, polytheism, and magic."]

C. Y. Hsu : *The Philosophy of Confucius* (S.C.M.), pp. 63. 1*s*. 6*d*.

R. F. Merkel : " Die religiösen Heroen Ostasiens und Jesus " (*Zeitschrift für Missionskunde u. Religionswissenschaft*, 321–337).

*P. J. Maclagan : *Chinese Religious Ideas*. A Christian Valuation (S.C.M.), pp. 239. 6*s*.

*W. Oehler : *Reicheldt's Der Chinesische Buddhismus*. Uebersetzt aus dem Norwegischen (Stuttgart : Missionsverlag), pp. 230. M.6.

C. H. Plopper : *Chinese Religion seen through the Proverb* (Shanghai : China Press), pp. 381. M.5.50.

Erich Schmitt : *Konfucius* (Berlin : Deutsche Bibliothek), pp. 216. M.3.

J. L. Stewart : *Chinese Culture and Christianity* (Oliphants). 10*s*. 6*d*.

P. de Vargas : " The Religious Problem in the Chinese Renaissance " (*IRM*, 3–20).

R. Wilhelm : *Die Seele Chinas* (Berlin : Hobbing), pp. 356. M.10.60.

E. V. Zenker : *Geschichte der chinesischen Philosophie*. Das klassische Zeitalter, bis zur Hans-Dynastie, 206 B.C. (Reichenburg : G. Stiepel), pp. xv, 346. M.8. [The first volume of a projected work on the whole subject.]

Dr. Maclagan's *Chinese Religious Ideas* seeks to appraise, from the Christian standpoint, the value of some Chinese forms of religion and modes of spiritual thought. Confucius, acknowledged to be a great moral teacher, is said with Legge to have given no impulse to religion ; he was a prophet *manqué*, an Ezra rather

than an Amos. A sketch is given of the earlier Confucian morality of "the Four Books," in itself a rich treasure on which the Christian missionary may base his appeal. Taoism is expounded in the light of the Tao Teh King, and the radical difference between Taoism and Christianity brought out. The teaching of Chu Hsi, who furnishes the standard of Confucian orthodoxy, is found on analysis to yield theistic implications. After a sympathetic description of the philosopher Wang as "a Chinese Protestant," Dr. Maclagan turns from the higher ideas in ancient Chinese thought to the matters of idolatry and ancestor-worship, which last is rooted like idolatry in the prehistoric life of China. Here again a Christian valuation is applied. In the penultimate chapter Chinese ideas of salvation are scrutinized; neither Confucianism nor Taoism is a serious rival to Christianity in this regard, but we must reckon with the Mahāyāna Buddhism of China. The last chapter deals explicitly with the mode of the presentation of the Christian faith to the Chinese mind. "The lesson that we are all being taught is that the Church in China must be the Chinese expression of the Church Catholic." "A Gothic church at Mou-fu, a Chinese clergyman in a surplice, the graduate of a missionary college wearing a mortar-board"—why even in such minor matters should there be Westernization? The book is clearly written, and shows along with evangelical zeal and wisdom a true sympathy with the Chinese mind.

Another work on the religion of China, written indeed from a missionary standpoint but scientifically more ambitious, is K. L. Reichelt's *Der chinesische Buddhismus*, which has been translated from the Norwegian by W. Oehler. Mahāyānism, or the Buddhism of the Northern school, as distinguished from Hīnayānism, or the Buddhism of the Southern school, to which the Pāli Buddhism

appears to be closely related, is a religion of deliverance or salvation and plays an important rôle in Chinese religion.

WILLIAM FULTON.

(*j*) JAPAN, ETC.

J. T. Addison : " Social Service in Japanese Buddhism " (*IRM*, 704–713).

A. M. Henty : " Some Results of Christian Social Service in Japan " (*IRM*, 714–719).

Genchi Kato : " Shintoism " (*EB*, iii. 528–529). [An indigenous Japanese religious belief, originally a phase of nature-religion, which culminates in a form of emperor-worship.]

D. C. Holtom : " A new Interpretation of Japanese Mythology and its bearing on the Ancestral Theory of Shinto " (*JR*, 58–77).

P. Hunzinger : " Die Wirkungen der Japanischer Religionen auf das Volksleben " (*Zeitschrift für Missionskunde u. Religionswissenschaft*, 193–205).

A. K. Reischauer : *The Task in Japan*. A study in modern missionary imperatives (Oliphants), pp. 231. 6*s*. [A plea for a definite and passionate presentation of Christianity as the vital message ; " there is a real danger of the East becoming inoculated with a mild form of Christianity which will make it immune to the real thing."]

A. H. Francke : *Geistesleben in Tibet* (Güterstoh : Bertelsmann), pp. 80. M.4.

S. S. Farrow : *Faith, Fancies, and Fetich*, or Yoruba Paganism. With a foreword by Dr. R. R. Marett (S.P.C.K.), pp. 192. 7*s*. 6*d*.

S. A. Pallis : *Mandæan Studies* (London : H. Milford),

pp. x, 216. 10*s*. 6*d*. [A learned, independent sketch of Mandæism as a gnostic system, whose original habitat may have been Asia Minor. Pallis rejects Lidzbarski's view that it was largely indebted to Judaism and the Old Testament.]

K. T. Preuss: *Die Eingeborenen Amerikas* (Tübingen: Mohr), pp. 61. M.2.9. [Primitive American religion, among Indians, negroes, etc.]

N. N. Puckett: *Folk Beliefs of the Southern Negro* (London: H. Milford), pp. xviii, 644. D.5.

E. W. Smith: *The Golden Stool* (London: Holborn Publishing House), pp. xvi, 325. 5*s*. [A study of the African situation in politics, religion, and education. Reviewed in *IRM*, 607–610.]

*E. Westermarck: *Ritual and Belief in Morocco*, two volumes (London: Macmillan), pp. 608, 629. 50*s*.

Professor Westermarck's elaborate work on *Ritual and Belief in Morocco* contains the fruits of seven years' expert study at first hand. It is the sort of book that Sir J. G. Frazer delights in, for its concrete wealth of information. *Baraka* is the Berber term analogous to the Melanesian *mana*. On the relation of religion and magic Westermarck holds a somewhat familiar view: religion is a regardful, and magic a commanding attitude.

WILLIAM FULTON.

VI

APOLOGETICS AND THE PHILOSOPHY OF RELIGION

(*a*)

*A. D. Belden : *The Religious Difficulties of Youth.* Essays of Interpretation and Inspiration (Sampson Low, Marston), pp. 224. 3*s.* 6*d.*

A. Bölliger : *Jesus von Nazareth and Sein Heil* (Zürich : Füssli), pp. 152. M.3.60.

*J. E. Boodin : *Cosmic Evolution* (New York : Macmillan), pp. 484. D.3.50.

A. N. Brayshawe : *The Things that are before us* (Swarthmore Press), pp. 63. 1*s.* 6*d.*

Chandler : *Christianity and the Modern Man* (Mowbray), pp. 93. 1*s.* 6*d.*

W. R. Bowie : *The Inescapable Christ* (Murray), pp. 214. 6*s.* [Dean Inge commends this book of twelve sermons in a short preface. It is thoroughly alive and religious, a thoughtful presentation of the claims of Christ on real life.]

*A. Clutton-Brock : *Essays on Religion* (Methuen), pp. 198. 6*s.* [Posthumous essays, with a preface by Canon Streeter.]

W. F. Cooley : *The Aim of Jesus Christ.* A critical enquiry for the general reader (George Allen & Unwin), pp. 227. 7*s.* 6*d.*

W. L. Cornish : *Christ and the Present Age* (Epworth Press), pp. 125. 2*s.* 6*d.*

F. Cox : *The Mastership of Christ* (Epworth Press), pp. 96. 2*s.* 6*d.*

W. J. Davison : " The Religion of To-morrow " (*LQR*, 14–26).

Sherwood Addy : *New Challenges to Faith* (New York : Doran), pp. vii, 256. D. 1.50.

*Kenneth Edward : *Religious Experience*. Its Nature and Truth (T. & T. Clark), pp. 260. 8*s*.

Helmut Fahsel : *Gespräche mit einem Gottlosen* (Berlin : Herder), pp. viii, 214. M.4.20.

R. T. Flewelling : *Creative Personality* (New York : Macmillan), pp. 320. D.2.50.

H. Fosdick : *Adventurous Religion* and other Essays (S.P.C.K.), pp. 336. 6*s*.

C. W. Gilkey : *Jesus and our Generation* (Cambridge Press), pp. 201. 10*s*.

Georges Goyau : *Qu'est ce que la Vérité?* (Paris : Perrin), pp. xiv, 211. [Containing a correspondence between Noémi Regard and Raymond Penel on the teaching of the Church.]

R. F. Horton : *The Capacity for God* (G. Allen & Unwin), pp. 275. 7*s*. 6*d*.

J. S. Hoyland : *Faith and History* (S.C.M.), pp. 204. 5*s*.

A. A. Hunter : *Youth's Adventure* (New York : Appleton), pp. 164. 4*s*. 6*d*.

*W. Tudor Jones : *Nature, Thought, and Personal Experience* (Williams & Norgate), pp. 194. 7*s*. 6*d*.

*E. S. Kiek : *The Modern Religious Situation* (T. & T. Clark), pp. xi, 216. 5*s*.

Shailer Mathews : *The Faith of Modernism* (Macmillan), pp. 192. 6*s*. 6*d*.

J. M. Mecklin : *The Survival Value of Christianity* (New York : Harcourt & Brace), pp. viii, 260. D.2.50. [A modern and modernist statement.]

G. O. Morgan-Smith : *Personality and Religion* (Skeffington), pp. 112. 2*s*. 6*d*.

Theodor Odenwald : *Friedrich Nietzsche und das heutige Christentum* (Giessen : Töpelmann), pp. 24.

*F. L. Patton : *Fundamental Christianity* (New York : Macmillan), pp. xi, 334. D.2.25.

R. Paulus : " Zum Problem, Glaube und Geschichte " (*ZTK*, 378–399).

*R. B. Perry : *General Theory of Value* (New York : Longmans), pp. xvii, 702. D. 6.

F. Platt : *Certainty and Christian Faith* (Epworth Press), pp. 55. 1*s*.

H. M. Relton : *Some Postulates of a Christian Philosophy* (S.P.C.K.), pp. 269. 7*s*. 6*d*. [A ' realistic ' statement, on Anglo-Catholic lines. " Where Aristotelian rationalism falters, we claim a power of the whole human personality in its tensest moments to apprehend in some intuitive way what escapes us by a process of reasoning."]

P. M. Rhinelander : *Think out your Faith* (Longmans). 4*s*. 6*d*.

R. E. Roberts : *Faith and Life* (Wells, Gardner), pp. 127. 3*s*. 6*d*.

W. B. Selbie : *Theology and the Modern Man* (S.C.M.), pp. 62. 1*s*. 6*d*.

Karl Stange : " Der religiöse Skepticismus " (*ZST*, 140–188).

C. Ryder Smith : *The Christian Experience. A Study in the Theology of Fellowship* (Epworth Press), pp. 316. 6*s*. [Relationships with God are not without analogies in human intercourse.]

Th. Spoerri : *Die Drei Wege d. Erkennens, Wissenschaft, Dichtung, Offenbarung* (Berlin : Furche), pp. 77. M.2.

*F. Traub : *Glaube und Geschichte*, Eine Untersuchung ueber das Verhältnis von christlichem Glauben und historischer Leben-Jesu-Forschung (Gotha : L. Klotz), pp. 61. M.2.50.

T. J. Walshe: *The Principles of Catholic Apologetics* (Sands), pp. 392. 10*s.* 6*d.*

E. S. Waterhouse: *Everyman and Christianity* (Epworth Press), pp. 127. 2*s.* 6*d.*

R. Winkler: *Die Religion im Urteil der Gegenwartsphilosophie* (Leipzig: Quelle und Meyer), pp. 62. M.–.80.

Last year (p. 227) we noticed the first volume of *Die Religionswissenschaft der Gegenwart in Selbstdarstellungen*, in which contemporary theologians give an account of themselves and their life's work. The second volume has now appeared, comprising articles by K. Beth, K. Girgensohn (who died a few months after preparing his article), H. Lietzmann, F. Loofs, O. Procksh, and E. Schaeder. Of these F. Loofs is perhaps the best-known in Britain and America, principally for his scholarly *Dogmengeschichte*. The publishers are issuing similar books in other departments than theology, such as philosophy, history, education, and medicine. [The third volume on contemporary theologians has been issued early in 1927, comprising Roman Catholic writers, B. Bartmann, H. Grisar, J. Mausbach, N. Peters, F. Sawicki, J. Schmidlin, and H. Schrörs.]

The Religious Difficulties of Youth, by Mr. A. D. Belden, is a series of popular studies in the Christian doctrine and life, commending religion and Christianity to modern youth. The author, a Congregational minister, is alive to the questionings of youth and may be described as at once modern and conservative in his theological positions. The young preacher might find some help here.

In *Cosmic Evolution* Professor Boodin combines scientific knowledge with free and venturesome speculation to offer as an interpretation of the evolutionary process on apparently theistic lines. He conceives of evolution as

the emergence of variations through interaction between a vaster environment and our own little world, whereby our world is adapted to the worlds beyond. Evolution is in fact the process whereby God, the Cosmic Genius, is drawing all things upward.

Essays on Religion, by the late Mr. Clutton-Brock, well known for his writings in Literature and Art, is described by Canon Streeter in the biographical Introduction as a torso, an unfinished attempt to find a new philosophy of religion, and as an expression of the last phase in the mental evolution of one who made a peculiarly individual contribution to religion. Of the seven disconnected essays the most interesting to theologians are those on the Logic of God (immanence or transcendence alone is a " nightmare concept " begotten of man's fear of experience), the Nature of Evil (evil is " something which exists to be overcome "), and the English Bible (" every one who has known the Bible from infancy is as fortunate as a child born and nurtured in a beautiful city and under the shadow of a great church "). But this little volume, albeit fresh and suggestive, hardly bears out a recent remark of Dean Inge's that from Coleridge to von Hügel and Clutton-Brock the deepest and the most forceful religious thinking in England has come from lay writers.

In *Religious Experience, its Nature and Truth*, Dr. Kenneth Edward seeks to sum up the leading facts as to the general nature of religion brought to light in modern psychological study, and to discuss the witness borne by the distinctive religious experience to a world of reality. One of his chief aims is to expose the erroneousness of the assumption that the psychological account of religion is sufficient. Describing the religious experience, by which is understood the whole field of personal religion, as " an experience of God and of our relationship with Him," he goes on to consider the place of instinct and emotion in

consciousness, particularly the religious consciousness, and concludes that religion no more than any other spiritual activity can be regarded as purely emotional. Then Otto's category of the numinous is sympathetically but discriminatingly considered, being regarded as in some ways a substitute for the discredited notion of a universal instinct for religion lying at the roots of religious experience. There follow psychological discussions on the place of the sentiment, on the system of emotional dispositions, in religious experience, with Shand and McDougall as guides ; which lead to the philosophical question with which the second main part of the book is concerned, namely, the question of the objective reference of religious experience. First a strong protest is made against the dissipation of religion in pure subjectivity, which is " the fallacy of psychologism," as instanced in Leuba or Durkheim. A reference to behaviourism might have been included at this point. Then Waterhouse's contention is endorsed that the postulate implied in the religious attitude has been justified in man's growing experience, and this points to the conditions of verification in the matter of religious knowledge, which is not discursive but is " knowledge of acquaintance " (W. James). Yet neither is scientific knowledge altogether discursive. In fact every advance of knowledge, whether scientific or religious, involves postulation and verification. How is the religious postulate verified in experience ? When it is shown to be essential to the best human life and to be the spring of human progress. On such principles the task of theology is, as D. C. Macintosh has maintained, essentially an empirical task. The whole book is written in a consistently clear and solid style, and in view of recent English works in the fields of general psychology and psychology of religion, and if the title may raise in some minds undue expectations for the second part of the book,

the critical ability of the author cannot but be acknowledged.

In *Nature, Thought, and Personal Experience* Dr. Tudor Jones maintains that man is meant to pass from the level of Nature or external Things to the level of Thought, and from the level of Thought to that of Personal Experience. These are the three levels of consciousness. Religion has always emphasized Personal Experience, the highest level of consciousness, but has largely left out of account the material which has been contributed on the lines of Nature and of Thought.

Principal Kiek, Adelaide, in *The Modern Religious Situation*, gives a competent and candid survey of religious difficulties from a modern yet essentially conservative standpoint in theology. Among the subjects treated are the Fatherhood of God, the Atonement, Prayer, Resurrection, and the Virgin Birth. On the last-named subject no decided opinion is offered.

Dr. Patton, formerly President of Princeton Theological Seminary, has enlarged five " familiar lectures " on the Theistic View of the World, the Seat of Authority in Religion, the New Christianity, the Person of Christ, and the Pauline Theology, and issued them under the title, *Fundamental Christianity*. It is a pithy and popular restatement, full of illustrative instance, of Protestant orthodoxy by a writer who has kept in touch with modern movements in thought ; and it is worthy of the best traditions of the Princeton School.

The idea of value is much canvassed in modern theology, and it is of interest to note that Professor Perry of Harvard has written a treatise on the *General Theory of Value*. Theory of value should correlate the general conceptions of value that until the present epoch have been dispersed among the philosophical and social sciences, including philosophy of religion, which of all

branches of knowledge, says this writer, is most dependent on a general theory of value, and most confused for the lack of it. The task of unifying and distinguishing the sciences and of arbitrating between them will be undertaken in a sequel to this present work, to be called *Realms of Value*, in which there should be more than is here for the theologian and religious philosopher. Meantime we are grateful for a masterly analysis of the meaning and basic principles of value.

In *Glaube und Geschichte* F. Traub offers a study of the relation between the Christian faith and the historical *Leben Jesu* research, dealing first with the opinions of other writers, notably Troeltsch and Wobbermin, then giving a systematic statement which is an outcarrying of the positions of Ritschl and Herrmann, with fresh considerations.

WILLIAM FULTON.

(*b*)

G. F. Barbour : " The Infinite in Religious Experience " (*HJ*, October, 12–25).

J. S. Bixler : *Religion in the Philosophy of William James* (Boston : Marshall Jones), pp. xvii, 225. D.3.

*P. H. Brabant and P. Harthill : *Faith and Truth.* A short study of some problems in philosophy and theology (S.P.C.K.), pp. 239. 3*s.* 6*d.* [An Anglo-Catholic statement.]

W. R. V. Brade : *From Plotinus to S. Thomas Aquinas* (London : Faith Press), pp. viii, 104. 2*s.* 6*d.* [A sound, popular sketch of Scholastic Philosophy, deploring the " grave error " of binding " the defence of the Christian faith to a particular system " like Aristotelianism.]

W. Bruhn : *Vom Gott im Menschen.* Ein Weg in metaphysiches Neuland (Giessen : Töpelmann), pp. 64.

J. W. Buckham : " Centripetal Realism " (*HJ*, October, 148–158). [" Reality is a whole, made up of various degrees and kinds, with Personality at the centre and *radii* running out to all points on the circumference."]

*S. P. Cadman : *Imagination and Religion* (Macmillan), pp. 208. 6*s*. 6*d*.

T. G. Dunning : *God and the Absolute ;* the philosophic significance of religious experience (S.C.M.), pp. 82. 3*s*.

S. G. Cole : " What is Religious Experience ? " (*JR*, 472–485).

A. Crespi : " Actual Idealism " (*HJ*, 250–263). [A criticism of Gentile's religious philosophy.]

A. Crespi : " An Italian Philosophy of Absolute Immanence " (*CQR*, 264–277). [Another critical exposition of Gentile.]

Hans Driesch : *The Possibility of Metaphysics* (Faith Press), pp. 63. 2*s*. 6*d*. [Tentative sketch of a philosophy of life based on neo-vitalism.]

*W. Durant: *The Story of Philosophy* (New York: Simon & Schuster), pp. xiii, 577. D.5.

Karl Fahrion : *Gott, Freiheit und Unsterblichkeit* (Leipzig: Meiner), pp. 123. M.6.

O. Habert : *Le primat de l'intelligence dans l'histoire de la pensée* (Paris : Beauchesne), pp. xv, 448. F.33.

*R. B. Haldane : *Human Experience*. A Study of its Structure (John Murray), pp. 253. 6*s*. [Experience not to be dissociated from knowledge, which is the basis of the universe. An exposition of the idealist philosophy.]

C. Hauter : " Essai sur la notion de l'objet religieux " (*RHPR*, 127–156, 257–281).

*Jean Hering : *Phénoménologie et Philosophie Religieuse*,

étude sur la Théorie de la Connaissance religieuse (Paris: Felix Alcan), pp. xii, 148.

*E. Hirsch: *Die idealistische Philosophie und das Christentum* (Gütersloh: Bertelsmann), pp. x, 312. M. 10.

E. Holmes: "Two or One? A Defence of the Higher Pantheism" (*HJ*, 404–420).

H. Höffding: *Erkenntnistheorie und Lebensauffassung* (Leipzig: Reisland), pp. 101.

*F. von Hügel: *Essays and Addresses on the Philosophy of Religion.* Second Series (J. M. Dent), pp. 297. 15*s.*

*W. R. Inge: *The Platonic Tradition in English Religious Thought* (Longmans), pp. 117. 4*s.* [Reviewed by H. D. Oakley in *HJ*, 779–783.]

C. S. Isbyam: *The Ego and Spiritual Truth* (C. W. Daniel), pp. 196. 7*s.* 6*d.*

G. Lehmann: *Das religiöse Erkennen.* Untersuchung ueber Bedeutung und Grenzen der relig. Begriffsbildung (Karlsruhe: Braun), pp. 96. M.1.80.

A. Leroux: "La philosophie de la religion dans les pays de langue française de 1914 à 1925" (*Revue Philosophique*, 371–392).

R. Liebe: *Der kritische Personalismus und seine Bedeutung für die Theologie* (*ZTK*, 108–129).

*C. Lloyd Morgan: *Life, Mind, and Spirit* (Williams & Norgate), pp. 336. 15*s.* [The Gifford Lectures at St. Andrews University, which develop the author's argument in *Emergent Evolution.*]

*W. Morgan: *The Nature and Right of Religion* (T. & T. Clark), pp. 315. 12*s.*

John MacMurray: "Christianity—pagan or scientific?" (*HJ*, 421–433). ['Scientific' in the sense of experimentally scientific, i.e. loyal to the Spirit of Christ, for Whom doctrines are working hypotheses. "The

hall-mark of pagan Christianity is its ideal of stability and security. Wherever you find a theological attitude that says, 'This is the truth about God,' or a religious practice that says, 'This is the formula of Christian living,' you may be sure you are dealing with paganism."]

Hans Pichler: *Vom Wesen der Erkenntnis* (Erfurt: Stenger), pp. 80. M.2.75.

*F. J. Powicke: *The Cambridge Platonists* (J. M. Dent), pp. 229. 7*s.* 6*d.*

*Félix Sartiaux: *Foi et Science au moyen âge* (Paris: Rieder), pp. 256. F.9.

R. Shafer: *Christianity and Naturalism* (New Haven, Yale), pp. ix, 307. D.4. [A volume of essays, written with the view of showing that Christianity has no future.]

T. Siegfried: "Das Unbedingte und der Unbedingte" (*ZTK*, 323–347).

J. L. Snethlage: "Openbaring en waarheid" (*Nieuw Theol. Tijdschrift*, 140–148).

S. Vitale: "Il senso dell' universale" (*Bilychnis*, 268–279).

*C. C. J. Webb: *Kant's Philosophy of Religion* (Oxford Press), pp. 226. 12*s.* 6*d.*

R. M. Wenley: "Scepticism" (*EB*, iii. 475–477). [Two senses of the term are distinguished; the popular, i.e. a questioning of authority or tradition, and the technical, i.e. denial of any capacity to know reality.]

E. Williams: "The Religious Bearing of Bergson's Philosophy" (*HJ*, 264–269). [Warm appreciation of his services in refuting monism and pantheism.]

F. Weinhundl: *Person, Weltbild und Deutung* (Erfurt, Stenger), pp. 106.

*H. N. Wieman: *Religious Experience and Scientific*

Method (New York: Macmillan), pp. 387. D.2.25. [The need of an objective Reality is argued, as against the sentimental tendencies of a mysticism which becomes self-engrossed.]

A. Gemelli: *Il mio contributo alla filosofia neoscolastica* (Milan: Vita e Pensiero), pp. 85.

G. Johnson: "The Revival of Scholastic Theology" (*Princeton Theological Review*, 206–224).

A. Reymond: "Philosophie scolastique et problèmes actuels" (*RTP*, 125–142). ["Le catholicisme n'atteint à l'unité doctrinale des verités révélées qu'en biaisant le plus souvent avec les données historiques ou scientifiques les mieux établies."]

Mary Verda: *New Realism in the Light of Scholasticism* (New York: Macmillan), pp. 204. D.1.75. [A severe criticism of the New Realism as religiously inadequate.]

J. S. Zybura: *Presentday Thinkers and the New Scholasticism* (St. Louis: Herder), pp. xviii, 543. D.3. [A Roman Catholic presentation of the New Scholasticism, with communications from some modern philosophers.]

Faith and Truth, by Messrs. Brabant and Hartill, is described as a short study of some problems in philosophy and theology. The book was originally intended as the first of a philosophical series for Anglo-Catholics, and asks to be accepted as a simple introduction to a philosophical study of Christian theology. After discussions of the Principle of Knowledge and the Principle of Being, the Kantian trilogy, God, Freedom, and Immortality, is discussed from the philosophical and theological points of view. The authors' positions, which are generally accepted, are stated in a frank and fair-minded fashion.

In *Imagination and Religion*, by Dr. Parkes Cadman,

there are suggestive and eloquent chapters on the power, wonder, and perils of the imagination, the imagination in man's spiritual growth, imagination and the Bible, the Christ of romance. The book abounds in illustrative matter, and should be helpful to the preacher and expositor.

Professor Durant's *The Story of Philosophy* has had a phenomenal circulation in America, and many preachers and theologians will find reward in its pages. As the sub-title indicates, it is an account of the lives and opinions of the greater philosophers, and the account extends from Greek thought down to present-day British, American, and European thought. " We shall spend our time with the saints and martyrs of thought, letting their radiant spirit play about us until perhaps we too, in some measure, shall partake of what Leonardo called ' the noblest pleasure, the joy of understanding.' " Probably no philosopher would accept the genial author's list of " dominant personalities," but Professor Durant knows his business, and has certainly succeeded in his attempt " to humanize knowledge."

Lord Haldane's new book, *Human Experience*, reaffirms the idealistic position that knowledge is foundational to the actual ; here it is against Dewey's recent contention that experience is prior to knowledge. But we cite Lord Haldane's book as testifying to faith in God and immortality.

M. Hering's *Phénoménologie et Philosophie Religieuse* is a study in the theory of religious knowledge. It seeks to expound the recent movement in philosophy named the " phenomenological," as represented by Husserl, Scheler, and others, and to estimate its contribution to the reconstruction of religious philosophy demanded by the present crisis. Religious philosophy, which became successively philosophy of religion and psychology of

religion, has issued, as Troeltsch foresaw twenty years ago, in " psychologism," and neither historism, nor sociologism, nor pragmatism, nor criticism (the religious *apriori*) has been able to deliver it from the *impasse*. It may be that religious philosophy should take refuge under a theocentric ontology (E. Schaeder) or have recourse to a methodical principle in theology based on scientific relativism or agnosticism, but is there not a better way? M. Hering is persuaded that we should not lightly abandon the epistemological basis, and so he expounds to us the general principles and the epistemology of the phenomenologue. Unfortunately the phenomenologue is a neologue, and one would need to go to Husserl or his expositors to appreciate the point that phenomenology is the intuitive study of all the " essences" accessible to us, or, to put it more particularly, the " essential " study of consciousness showing its " intentionalist " character. After expounding the positions of this new school in philosophy M. Hering turns to his main purpose, which is to show that on the basis of phenomenology a religious philosophy at once substantial and scientific might be upraised. Phenomenology clearly repudiates the " psychological dogma " and all positivism, and would find the ground of religious philosophy in a philosophy truly *en rapport* with religion's intrinsic meaning. For the phenomenologue with his intuitionalist principle, his notion of " essences," and his objectivist or " intentionalist " epistemology, religious experience should be itself the criterion of religious truth. The phenomenologue would also effect a synthesis between theocentrism and anthropocentrism in theology, between the *apriori* and the experiential, between personalism and objectivism. It will be seen that M. Hering's book is necessarily technical in expression, but it is lucidly written and, even irrespective of the thesis it would

sustain, is of much value in illuminating recent trends of thought in theology and religious philosophy.

Professor Hirsch's *Die idealistische Philosophie und das Christentum* belongs to an apologetic series edited by C. Stange ; it deals more especially with the religious philosophies of Hegel and Fichte, dwelling upon their conceptions of the relation of God to the world, and stressing the difference between the religious and the philosophical approach to God.

Many will welcome the appearance of a second series of *Essays and Addresses on the Philosophy of Religion* by that singularly gifted Roman Catholic layman, the late Baron Friedrich von Hügel. A modernist in outlook, von Hügel has exercised a deep influence upon the theologically and philosophically minded, irrespective of creed or school. This has been due, apart from his learning and reflective ability, and despite his curiously overloaded style, to the breadth of his intellectual sympathies, the tender human quality that breaks through his writings, and, above all, the true note of religious experience he sounds so insistently, so earnestly and joyously. The volume before us consists of ten occasional essays and addresses, written between 1904 and 1922. They differ in importance, as also in scope and adventure. There is an eloquent plea for official authority as a normally necessary part of the total religious life ; a learned study of the place and function of the historical element in religion ; and a cognate study, with George Fox illustrating the radically opposite view, of the bodily, that is, the historical and the institutional in religion. " Universalism and Ecclesiasticism, Spiritualism and Sacramentalism," says von Hügel, " can go, indeed have gone and do go together, each in and through the other." A peculiarly interesting essay, rich in concrete instance, is on certain central needs of religion, and the difficulties of liberal

movements in face of the needs ; another essay is in substance a criticism, able and penetrating, in the name of the Platonist tradition of God as the Self-existent, of the pantheistic flavour of Dr. Pringle-Pattison's Gifford Lectures. But the most valuable, as it is also the most elaborate, of all the essays is that on " Suffering and God." It examines the Greek, the Jewish, and the Patripassian currents of thought about God, and holds with St. Bernard, in his classic lament on the death of his twin-brother Gerard, that there exists the deepest *compassio*, but no *passio*—only Pure Joy—in God. It is an essay which has already provoked much discussion. In the background of it lie the Platonist tradition aforesaid and the orthodox Christological dogma of the Two Natures. [Cf. the present reviewer in *ET*, March, 1927.]

Dean Inge's Hulsean Lectures on *The Platonic Tradition in English Religious Thought* are a plea for the recognition of Christian Platonism as a third type of thought and belief, a spiritual type, alongside the " combative " Catholic or authoritarian and Protestant or libertarian types. Instead of Platonic it might be called Johannine, Pauline, or mystical ; in Sabatier's phrase, it is " the religion of the spirit." It is that autonomous faith which rests upon experience and individual inspiration, the inner light being identified in Christianity with the Spirit of the living Christ. The Lectures, which are somewhat discursive in form, treat of the three periods in English History when there was a fruitful return in the Church to " her old loving nurse the Platonick philosophy." First the Reformation period is treated and special notice taken of the " Cambridge group," including Whichcote (with a selection from his Aphorisms), More, Cudworth, and John Smith, of whom it has been said that he vindicated spiritual religion in the very unspiritual age of Charles II. Then the influence of the Romantic move-

ment is shown to have produced an outflow of Platonic religion and philosophy, best exemplified in Wordsworth, Shelley, and Coleridge. In the Victorian Age the Platonic tradition is well represented by Ruskin and, among theologians, Maurice and Westcott. It is Dean Inge's hope that the Platonic tradition will strike its roots deeply into the future, to save us from institutionalism and ecclesiasticism.

Professor Lloyd Morgan in the second course of his Gifford Lectures, *Life, Mind, and Spirit*, develops further the argument of his first course. It is a valuable and significant work, and it is written in the same alert, tolerant, and incisive style. He believes that there is no disjunctive antithesis between evolutionary progress and Divine Purpose, and in the light of the principle of emergent evolution he would support this belief. Each new stage of progress is viewed as a new and emergently higher character or quality of the natural, but at the same time as a further manifestation of the substantial unity of Divine Purpose, which is timeless and omnipresent. The emphasis of the book falls on the evidence in biology and psychology for " a threshold of emergence "—of life, of successive levels of mind, of spiritual attitude to mind ; and here the interpretation is naturalistic throughout. But " the same array of facts may afford instances of determinate plan in naturalistic regard and of Divine Purpose in religious or spiritual regard." The lecturer repudiates, however, any dualism of the natural and the supernatural ; his is a monistic or unitary view of reality. The one realm of reality is both natural and spiritual in ultimate unity of substance, but is not both natural and supernatural if this means ultimate diversity of orders of being. God is All in all, but in diverse modes and degrees of manifestation. The Spinozan flavour of this is apparent.

Professor W. Morgan repudiates the Kantian and neo-Kantian idea that God may be regarded as a postulate rather than a direct experience. This is emphasized more than once in his able and vigorous book, *The Nature and Right of Religion*. There he analyses religion into its ultimate factors, objective and subjective, namely, revelation and faith, and claims for it the permanent right of being the controlling power in human life. His interpretations are in the light of the conception of values which he declares has not been as yet satisfactorily stated or systematically worked out in theology. In terms of this conception he would re-define fundamental ideas such as revelation and faith. Faith is a cosmic affirmation of values ; it is trust in the rational, the beautiful, and, above all, the good, as the ultimate reality in the universe. Revelation can be nothing else than just the values that elicit the affirmation of faith. He would also re-define historical religions in terms of value. It is value-content that distinguishes one religion from another. The most important thing that can be said of Christian values is that they are fundamentally and consistently ethical, and of no other religion can this be said ; and it is because Jesus stands not for doctrine, Church, or sacrament, but for the eternities of justice, mercy, faithfulness, and love, that we can say of Him as of none other that He is the same yesterday, to-day, and for ever. Besides the discussions on which this analysis of the book is based, there are discussions on the supernatural and the miraculous (which are also to be treated as value-concepts), the structure of dogma, the Bible, and religion's right and value, while there is a useful chapter on Science, Philosophy, and Religion. Dr. Morgan comes out frankly for a liberal theology.

In supplement to Dean Inge's Hulsean Lectures comes Dr. Powicke's serious and careful study of *The Cambridge*

Platonists. He finds that the Cambridge men were united at the root in loyalty to the principle of reason, " the candle of the Lord," as a sure guide to moral and religious knowledge. But as their application of the principle varied, they are each taken as illustrating more conspicuously than the others some one of the common features. In this way the study is kept within moderate compass and gains point as well. Whichcote stands for Christian tolerance, John Smith for spirituality, Cudworth for the inexorable moral conscience, More for rational mysticism ; Culverwel, whom Dean Inge describes as more of a liberal Churchman than a Platonist, is cited, somewhat curiously, as an instance of arrested development (he is found asserting that " the candle of the Lord " might actually be darkness) ; finally, Peter Sterry is an example of the Cambridge Platonist mysticism in its full bloom.

In a wonderfully compact and comprehensive volume, the fourteenth of Couchoud's remarkable series, " Christianisme " (of which M. Kreglinger's volume above-noticed is the sixteenth), M. Sartiaux gives a sketch of the religious and scientific thought of the Latin Middle Age. Writing from a positive standpoint in philosophy, with a keen eye for historical and psychological conditions, he treats (1) of the general factors of culture and belief that were of influence upon the development of religion and science, (2) of the sciences in the narrower sense, and (3) of theological and metaphysical speculation. The work is scholarly and precise, the judgments often severe. It is a very useful account of the development of science and the scientific spirit that M. Sartiaux offers us in connexion with the second phase of mediæval culture. In the period of the " Christian Conquest " (fifth to eleventh century), when " Alexandrinism " ruled in science as in theology, there was technical advance cer-

tainly, but no real positive advance, the scientific effort being restricted merely to compilation. Yet there were some signs of scientific initiative, remarkably enough considering what education was in those days. In the " Zenith " period of the Church (eleventh to thirteenth century), despite the spread of education and the contact with the Arabs, the spirit of traditionalism still obsessed men's minds, and only in the thirteenth century was there true progress in science ; some mathematicians appeared at last, and there were also developments in mechanics, physics and chemistry, and the natural and moral sciences. In the period of the " Decline " of the Church (fourteenth to fifteenth century) the development continued, the spirit of freedom more and more asserted itself, and a veritable school of scientific as distinguished from speculative philosophy arose. But it was not until the sixteenth century that there was a genuinely scientific movement in the various domains of science. To William of Occam, let us add, M. Sartiaux gives the credit of liberating mediæval thought not only from the Christian metaphysic but from the ancient systems of thought, and even from the metaphysical spirit.

An interesting and important book has been published by Professor Clement Webb, namely, an exposition of *Kant's Philosophy of Religion* from the *Allegemeine Naturgeschichte* of 1755 to the fragments known as the *Opus Postumum*, only recently made available for study. The emphasis of the exposition naturally falls on the *Religion within the Limits of Mere Reason*, so " epoch-making in theology." It would appear that in his last days Kant did not abandon his faith in God as a real Being. Encouraged perhaps by the immanentism of his younger contemporaries, he was less haunted by the deism so predominant in his early days, and could now more fully than before recognize in the Moral Law itself " God and

(as he puts it now for the first time) his *Personality* immediately revealed to the soul as the supreme reality."

Professor Wieman seeks to relate the knowledge of God as closely as possible to scientific knowledge. In his work, *Religious Experience and Scientific Method*, described by him as a first step in the direction of a philosophy of religion, he considers (1) why religion needs science, (2) why science needs religion, (3) the nature and function of religion. Religion needs science, which is the method by which truth and error are discriminated and knowledge verified, for the interpretation of religious experience, and that it may be saved from sentimentality and the bondage of tradition. Science needs religion to provide it with the raw material of fresh experience and with fertility and plasticity of imagination. Dr. Wieman learns in good schools. He goes to R. B. Perry and W. N. Whitehead for scientific method, to G. F. Moore for the emergence of religion, and to W. E. Hocking for the mystical meaning of religion, while in the interpretation of mysticism he is aided by Dewey's concept of " meaningless experience." The studies here contained are miscellaneous in character, the style is crisp, confident, and suggestive ; the psychological note is sounded throughout.

WILLIAM FULTON.

VII

THE PSYCHOLOGY OF RELIGION

In *JR* (225–258) four papers on the scientific interpretation of religion appear, by G. A. Coe, E. Faris, A. E. Haydon, and E. S. Brightman, all dealing with aspects of psychology.

H. C. Ackerman : " Psychology and Apologetics " (*Anglican Theological Review*, 245–248).

R. Anthony : *Réflexions d'un biologiste sur l'objet, les méthodes, et les limites de la psychologie* (Paris : Vrin), pp. 70. F.5.

P. G. Chappuis : " La pensée et la conduite de la vie " (*RTP*, 241–261).

S. G. Cole : " Some Phases of Current Psychology " (*Crozer Quarterly*, 88–96).

H. T. De Graaf : " Typen van godsdienstigheid " (*Nieuw Theol. Tijdschrift*, 89–111).

S. G. Dimond : *The Psychology of the Methodist Revival* (Oxford Press), pp. 312. 10*s.* 6*d.* [" An Empirical and Descriptive Study " of the movement in the light of behaviourism, etc.]

Angus Dun : " The Psychology of Religious Practices " (*Anglican Theological Review*, 218–236).

J. C. Flower : *The Mastery of Mind* (Lutterworth), pp. 204. 5*s.*

R. G. Günther : " Die Psychologie des deutschen Pietismus " (*Deutsche Viertelschrift für Literaturwissenschaft*, 144–176).

*W. R. Inge : *Lay Thoughts of a Dean* (Putnams), pp. 366. 7*s.* 6*d.*

C. Lalo : " Le conscient et l'inconscient dans l'inspiration " (*Journal de Psychologie*, 11–51).

J. Paquier : *Le sentiment religieux*. Étude d'histoire et de psychologie (Paris : Rivière), pp. x, 160. F.6.

J. W. Povah : *The Old Testament and Modern Problems in Psychology* (Longmans, Green), pp. viii, 151. 3*s*.

E. Schulz : *Mystère et Certitude* (Lyon : A. Rey), pp. 139.

W. A. Squires : *Psychological Foundations of Religious Education* (New York : Doran), pp. 153. D.1.25. [A critical refutation of behaviourism as inadequate.]

R. H. Thouless : " Psychology and some Aspects of Catholicism " (*Theology*, 122–133). [Psychology justifies catholicity, ritual, and sacramentalism.]

*C. H. Valentine : *Modern Psychology and the Validity of Christian Experience* (S.P.C.K.), pp. 256. 7*s*. 6*d*. [Principal Garvie writes a preface to this excellent study of personality, in God and man. The argument is conducted in view of modern psychological theories, and philosophical justification is found for Christian faith and practice.]

W. J. Wray : *The New Psychology and the Gospel* (R.T.S.), pp. 158. 6*s*. [An argument for Christianity, as providing, more than psychology can, for the deepest needs of the soul.]

In quite a different vein are most of the journalistic articles that Dr. Inge has gathered together in *Lay Thoughts of a Dean*. The topics are arranged under the four heads of literary, political, social, and religious. Throughout the first three sections there is much to interest the Christian expositor, such as the papers on psychotherapy and divorce, or the remark that Catholicism is very much older than Christianity, " and not necessarily the worse for that." The last section is concerned with such topics as modernism, ecclesiastical

reunion, religion after the War, and more especially we mention the two papers on Psychology and the Mystics. The numinous, says Dean Inge, implies the postulate of mysticism.

Modern Psychology and the Validity of Religious Experience, by Dr. C. H. Valentine, aims at meeting the various challenge to the Christian Faith which comes, or is thought to come, from modern psychology. The limitations of psychological method are indicated, and a philosophical position assumed, based on the principles of creative evolution, vitalism, and personal idealism. The main part of the book examines the fundamental doctrines of the Christian Faith in the light of psychological theory, and the Christian experience (worship, faith, etc.) in the light of psychological practice. The unconscious, the subliminal and the supraliminal, complexes and repressions, integration, adaptation, transference, all stalk across the pages. The concluding part is more of the nature of philosophical theology, and considers the authority of Christ, the personality of God, creation, and incarnation. It is an ambitious effort, and shows a wide range of reading among recent English authors.

WILLIAM FULTON.

VIII

MYSTICISM

*N. Arseniew: *Mysticism and the Eastern Church* (S.C.M.), pp. 173. 5*s*. [An English translation, with a preface by Heiler and an introductory note by Miss Evelyn Underhill. A sympathetic study of Eastern Church mysticism, with its vital characteristic of joy in the Resurrection of Christ, and in the Eucharist.]

E. Bergmann: *Die Deutsche Mystik* (Breslau: Hirt), pp. 144. M.3.50. [The first volume of his popular History of German Philosophy.]

H. Bornkamm: *Die Mystik und die Anfänge des Pietismus im Luthertum* (Giessen: Töpelmann), pp. 27. M. 1.20.

J. W. Buckham: "The Speculative Mysticism of Dionysius, Erigena, and Jacob Boehme" (*Review of the Churches*, 241–249).

O. Clemm: *Deutsche Mystik* (Frankfurt a. M.: Diesterweg), pp. 40. M. –.60.

H. Denifle: *Das Geistliche Leben*. Blumenlese aus den Mystikem deutschen und Gottesfreunden des 14. Jahrhunderts. Achte Auflage (Graz: Moser), pp. xvi, 711.

E. Dermenghem: *La vie admirable et les révélations de Marie des Vallées* (*d'après des textes inédites*) (Paris: Plon-Nourrit), pp. 326.

The Dialogue of the Seraphic Virgin Catherine of Siena. Dictated by her while in a state of ecstasy, to her

Secretaries, and completed in the year of our Lord, 1370. Together with an account of her death, by an Eye-witness. Translated from the original Italian, and preceded by an introductory essay on the Life and Times of the Saint, by Algar Thorold (Burns, Oates, and Washburne), pp. 379. 10*s*. 6*d*.

G. Dolezich : *Die Mystik Jan van Ruysbroecks des Wunderbaren* (Habelschwerdt : Franke), pp. 188. M.7.50.

P. Doncœur : *Le Livre de la bienheureuse Angèle de Foligno* (Paris : A l'art catholique), pp. xlii, 233. F.30.

A. Farges : *Mystical Phenomena compared with their human and diabolical counterfeits*. A treatise on mystical theology in agreement with the principles of St. Teresa set forth by the Carmelite Congress of 1923 at Madrid. Translated from the second French edition by S. P. Jacques (Burns, Oates, and Washbourne), pp. 684. 17*s*. 6*d*.

M. Grobmann : *Mittelalterliches Geistleben*, Abhandlungen zur Geschichte der Scholastik and Mystik (Munich : Max Hueber), pp. xi, 385. M.20.

J. de Guibert : " Mystique " (*Revue d'Ascétique et de Mystique*, 3–16).

N. Heller : *Des Mystikers Heinrich Seuse Deutsche Schriften* (Regensburg : Manz), pp. lxxiii, 478. M. 16.

J. Hempel : *Mystik und Alkoholekstase* (Hamburg : Neuland), pp. 31. [An interesting series of arguments from ancient religion in favour of the counsel, " Be not filled with wine, but with the Spirit."]

G. E. Hodgson : *The Sanity of Mysticism*. A Study of Richard Rolle (Faith Press), pp. 237. 4*s*. 6*d*.

H. Hoppe : " Ueber Sinn und Bedeutung der ' Unio Mystica ' für das Lutherische Glaubensleben " (*NKZ*, 475–500).

M. Horten : " Weltanschauungsbildungen in der islamischen Mystik " (*Philosophisches Jahrbuch*, 44–61). [Influence of Persian and Hindu thought, in age of Abassides.]

J. Howley : " Humanism and Mystical Experience " (*Studies*, pp. 285–298). [A criticism of Leuba's polemic.]

A. F. Judd : " The Mysticism of St. Augustine " (*Theology*, 11–20).

O. Karrer : *Meister Eckehart*, das System seiner relig. Lehre, etc. (Munich : J. Müller), pp. 379.

O. Karrer : *Der Mystische Strom.* Von Paulus bis Thomas von Aquin (Munich : J. Müller), pp. 452. M.6.80.

Max Kemmerich : *Das Weltbild des Mystikers* (Leipzig : Steinverlag), pp. 375.

S. Louismet : *The Burning Bush*, being a treatise on the ecstatic contemplation of the Blessed Trinity (Burns, Oates, and Washbourne), pp. 269. 5*s.* 6*d.*

G. Lüers : *Die Sprache der Deutschen Mystik des Mittelalters im Werke der Mechthild von Magdeburg* (Munich : E. Reinhardt), pp. 336.

H. Maier : *Der Mystische Spiritualismus Valentin Weigels* (Gütersloh : Bertelsmann). M.3.

W. Montgomery : " St. Augustine's attitude towards Psychic Phenomena " (*HJ*, 92–102).

D. G. Mukerji : *The Face of Silence* (New York : Dutton), pp. ix, 255. D.3. [A mystical interpretation of Rama Krishna.]

G. Mehlis : *Die Mystik in der Fülle ihrer Erscheinungsformen in allen Zeiten und Kulturen* (Munich : F. Bruckmann), pp. 244. M.6.

K. Müller : " Zur Mystik Hugos von St. Viktor " (*ZKG*, 175–190).

A. Nairne : " The Cambridge Platonists " (*CQR*, 209–239).

*R. Otto : *West-Oestliche Mystik* (Gotha : Klotz), pp. xiii, 397. M.12.

Max Pahncke : " Meister Eckharts Lehre von der Geburt Gottes im Gerechten " (*Archiv für Religionswissenschaft*, 15–24, 252–264).

*E. Allison Peers : *Studies of the Spanish Mystics* (Sheldon Press), pp. xvii, 471. 18*s*.

K. T. Preuss : *Glauben und Mystik im Schatten des höchsten Wesens* (Leipzig : Hirschfeld), pp. 62. M. 2.70.

Hans Rupprich : " Clemens Brentano und die Mystik " (*Deutsche Vierteljahrschrift*, 718–746).

J. Schuch : *Deutsche Frauenmystik des Mittelalters* (Düsseldorf : L. Schwann), pp. 35. M. –.50.

Traité de la Vie Intérieure, Ou Petit Somme de Théologie ascétique et mystique, d'après l'esprit et les principes de S. Thomas d'Aquin. Par le R. P. Meynard. Nouvelle édition, revue et complète par le R. P. Gerest. I. Théologie ascétique, pp. 576 ; II. Théologie mystique, pp. 584 (Paris : P. Lethielleux). F.21.60 each.

The Tree of Love. Translated from the Catalan of Ramon Lull, with an introductory Essay, by E. Allison Peers (S.P.C.K.), pp. 136. 3*s*. 6*d*.

Evelyn Underhill : " Mystical Phenomena " (*Review of the Churches*, 381–385). [Review of Farges' book.]

Evelyn Underhill : " Mysticism " (*E.B.*, ii, 1013–1014). [Recent studies along the lines of psychology, history, and philosophy Von Hügel's books are pronounced to be important for a new critical realism, and Hocking's *Meaning of God in Human Experience* is " probably the most important philosophical contribution to this subject " in America.]

F. Weinhandl : *Meister Eckehart im Quellpunkt seiner Lehre*, zwei Beiträge z. Mystik des Meister Ecke-

harts. Zweite Auflage (Erfurt: Stenger), pp. 52. M.2.40.

The Student Christian Movement sends out many interesting books year by year, but special interest attaches to *Mysticism and the Eastern Church* by Professor Arseniew, who, exiled from his country, lectures in Russian at Heidelberg. In introducing his book Miss Evelyn Underhill says that we have long been waiting for this " profound and beautiful study of the spirituality of the Orthodox Church." It would appear that the Eastern Church with its joy in the Resurrection and in the visible world combines spiritual and natural mysticism, two things often separate in the Christian mysticism of the West.

In *West-Östliche Mystik* Professor Otto, the famous author of *Das Heilige* (now after a decade in its fourteenth edition, and translated into English, Swedish, Spanish, Italian, and Japanese), makes a comparative study in Mysticism. The book has grown out of the Haskell Lectures he gave at Oberlin, Ohio, in 1924. The main part of it is an analysis of the similarities and the differences between the two great classical types of mysticism represented by Eckhart in the West and Sankara in the East. The analysis is in the closing section supported by other parallels, such as the similarities and the differences between Fichte's philosophy and the monism of the Vedanta, and between the mysticism of the " first way " and that of the " second way " in Schleiermacher. The writer's aim in instituting this comparison is to bring out the essential quality of mysticism. It is a mistake to think that this can be determined by a process of elimination. There is mysticism in all mysticisms just as there is religion in all religions, but the essence is in neither case reached by an abstraction of individual

differences. Just as religion is to be studied in the various religions, so mysticism is to be studied in its varieties of expression.

Another book on Mysticism of historical interest, indeed of great historical value, is Professor Peers's *Studies of the Spanish Mystics*. It is his intention to portray all the Spanish mystics of the golden age (the sixteenth and seventeenth centuries) and to give extracts from their works. In this first volume seven writers are dealt with, St. Ignatius Loyola, Luis de Granada, Francisco de Osuna, St. Teresa, St. John of the Cross, Luis de Léon and Juan de los Angeles. Of the works of most of these writers there are now English versions, but Professor Peers has made Osuna and Angeles accessible for the first time to English students. We gather that the love of nature beat strong in the hearts of some of these spiritual mystics of Spain.

WILLIAM FULTON.

IX

SCIENCE AND RELIGION (INCLUDING FAITH-HEALING, ETC.)

*F. S. M. Bennett : *Expecto*, An essay towards a Biology of the World to Come (Simpkin, Marshall), pp. 182. 3*s*. 6*d*. [With a preface by Prof. J. Y. Simpson, whose views the book develops in an original fashion, towards a form of conditional immortality.]

J. F. Bethune-Baker : " Evolution and a New Theology " (*Edinburgh Review*, 158–183). [" The whole scheme of Christian theology needs to be thought out afresh," along evolutionist lines.]

J. C. Gregory : " Science and Realism " (*CQ*, 462–470).

D. F. Harris : " Biology and Personality " (*HJ*, 709–717).

Alice G. Ikin : " The Purpose of Evolution in the Light of Christ " (*Holborn Review*, 474–485).

*W. R. Inge : *Science and Ultimate Truth* (Longmans), pp. 32. 1*s*.

A. M. Kerr : *Thinking Through* (New York : Doran), pp. 125. D.1.25. [The creative and redeeming God intelligible in the light of evolution.]

*J. Graham Kerr : *Evolution* (Macmillan), pp. 290. 12*s*.

*Oliver Lodge : *Evolution and Creation* (Hodder & Stoughton), pp. 164. 3*s*. 6*d*.

J. G. Machen : " The Relation of Religion to Science and Philosophy " (*Princeton Theological Review*, 38–66).

G. P. Mains : *Science, Christianity, and Youth* (New York : Doran), pp. xvii, 146. D.1.50.

*W. R. Matthews : *God and Evolution* (Longmans), pp. 68. 3*s.*

S. B. Meeser : " The Apparent Conflict between Science and Religion " (*Crozer Quarterly*, 5–20).

J. M. M. Munro : *The Divine Mechanism.* The Christian Creed Re-considered in terms of a theory of Mechanistic Universal Mind (Edinburgh : Macniven & Wallace), pp. 73. 2*s.* 6*d.*

Emil Namer : *Les aspects de Dieu dans la philosophie de Giordano Bruno* (Paris : F. Alcan), pp. 153.

J. O. Nash : " Copernicus and Christianity " (*Theology*, November, 246–257).

Adrian Naville : " La croyance au surnaturel et la pensée scientifique " (*RTP*, 81–95).

Joseph Needham : " The Limitations of Optick Glasses ; Some Observations on Science and Religion " (*HJ*, 463–489).

G. R. Pike : *Vital Modifications of Religious Thought* (Boston : Stratford), pp. 126. D.1.50. [Commending the scientific spirit as needful to living religion.]

*J. C. Smuts : *Holism and Evolution* (Macmillan), pp. ix, 361. 18*s.* [Evolution is the natural emergence of orderly integral wholes, each containing some new element. Even Mind and Life are due to this creative principle of Holism. Each ' whole ' really looks beyond itself].

Claude Sécrétan : " Trois opinions sur le rôle de l'hypothèse dans la recherche scientifique " (*RTP*, 96–119).

Lothrop Stoddard : *Scientific Humanism* (Scribners), pp. 189. 7*s.* 6*d.*

*B. H. Streeter : *Reality.* A new correlation of Science and Religion (Macmillan), pp. 364. 8*s.* 6*d.*

*Arthur Titius : *Natur und Gott* (Göttingen : Vanden-

hoeck und Ruprecht), pp. x, 851. M.27. [An important treatise on the need and methods of correlating the scientific and the religious aspects of truth. Dr. Titius surveys modern scientific researches, analyses their religious value, and after an exhaustive and detailed examination of the subject pleads for the need of some mutual understanding.]

J. M. Watson : *Science as Revelation* (Macmillan), pp. 303. 10*s*. [Theistic inferences from a critical study of science in several departments.]

*A. N. Whitehead : *Science and the Modern World* (Cambridge Press), pp. 308. 12*s*. 6*d*.

*T. Whittaker : *The Metaphysics of Evolution* (Williams & Norgate), pp. 488. 16*s*.

W. Buntzel : *Die Psychoanalyse und ihre seelsorgerliche Verwertung* (Göttingen : Vandenhoeck und Ruprecht), pp. 87. M.3. [Suggestions on the use of this method in the pastoral work of the Church.]

*V. Weizsücker : *Seelenbehandlung und Seelenführung nach ihren biologischen und metaphysischen Grundlagen betrachtet* (Gütersloh : Bertelsmann). M.2.

A. E. Baker : *Psycho-analysis Explained and Criticised* (Sheldon Press), pp. 183. 3*s*. 6*d*. [An elementary introduction, with trenchant remarks on the whole movement.]

C. Baudoin and A. Lestchinsky : *The Inner Discipline*. Translated from the French by E. and C. Paul (Allen & Unwin), pp. 229. 3*s*. 6*d*. [Studies of mind-cure in various religions.]

N. Hallé : *Éléments de Philosophie médicale* (Paris : Rivière), pp. 430. F.12.

A. Jackson : " Christian Science " (*CQ*, 349–350).

Pierre Janet : *De l'Angoisse à l'Extase*. Études sur les croyances et les sentiments. Un délire religieux (Paris : F. Alcan).

J. R. Pridie : *The Church's Ministry of Healing* (S.P.C.K.), pp. 160. 4*s*. 6*d*. [A historical and practical statement.]

W. Riley, F. Peabody, and C. E. Humiston : *The Faith, the Falsity, and the Failure of Christian Science* (Allen & Unwin), pp. 408. 12*s*. 6*d*.

W. T. Walsh : *Scientific Spiritual Healing* (New York : Appleton), pp. xii, 179. 5*s*. [A study of the significance of healing as a function of Church-life, in connexion with medical science.]

A. C. Doyle : *The History of Spiritualism*. 2 volumes (Cassell), pp. 350. 42*s*.

E. F. Garesche : *Communion with the Spirit-world*. A Book for Catholics and non-Catholics (Sands & Co.), pp. 159. 4*s*.

G. Longridge : *Spiritualism and Christianity*. New and revised edition (Mowbray), pp. 99. 2*s*. 6*d*.

A. Lunn : " Recent Developments in Psychical Research " (*Review of the Churches*, 363–374, 538–550).

P. W. Thompson : *The Problem of Spiritism* (Marshall Brothers). 3*s*. 6*d*. [Strongly adverse.]

Dean Bennett's *Expecto*, to which Professor J. Y. Simpson writes a short preface, is described in the subtitle as " an Essay towards a Biology of the World to Come." Its main contentions are that there is continuity between this life and the next, and that in the next there will be individual personal development ; and these views are supported by considerations from modern science.

Dean Inge's Fison Memorial Lecture on *Science and Ultimate Truth* gives a brief summary of the chief solutions, other than the theistic, advocated since Kant in the effort to determine the relations of value and fact, then maintains as against Dr. Pringle Pattison that there are sufficient grounds for positing the existence of God

outside His relation to ourselves, pleading frankly for the full theistic hypothesis, which involves fewer difficulties than any other, while giving a clear place to the divine transcendence. He reminds his hearers that the path of science is but one of the three paths up the hill of the Lord. The eternal Values of the True, the Good, and the Beautiful are described as " a triple Star," as the attributes under which God has revealed His nature and His will.

At this point we call attention to an important popular work on *Evolution*, by Professor Graham Kerr, who presents the case for the evolution of plants and animals, and for natural selection as the main cause or principle of the evolutionary process.

In *Evolution and Creation* Sir Oliver Lodge, a master of clear and popular style, upholds the thesis that there is no opposition between these two conceptions, that in a word evolution is the method of divine creation. It is a reverent attempt in the light of science and a liberal theology to reconcile the scientific and the religious or theological points of view. Perhaps the scientific difficulties connected with the evolution of mind and consciousness are passed over too lightly. There is an informative chapter on cosmic evolution, also short accounts of the evolution of plants, animals, and man.

In *God and Evolution* Dr. W. R. Matthews would deliver us from the suggestion that the evolutionary view of nature and belief in a transcendent God are incompatibles. With S. Alexander and Lloyd Morgan he conceives of evolution, philosophically regarded, not as materialistic or mechanistic but as " emergent," that is, as involving an " incoming of the new." With these writers the theory of emergent evolution may, however, give an immanent teleology but does not lead to transcendence. But does not immanence, here as elsewhere,

imply transcendence? The Logos cannot be regarded as the whole truth of theism. If the writer's approach to theism in these three popular lectures is of a tentative character, it is largely due to his fairmindedness.

It is interesting to find General Smuts in the rôle of philosopher and to discover how ably and gracefully he sustains it. *Holism and Evolution* offers what purports to be at once a novel description and a novel explanation of evolution. In this book evolution is regarded as a process in which, in both the inorganic and the organic worlds, there is a continuous making or creating of " wholes " on ever higher levels—it is a universe of " whole-making " ; and finally " there emerge the ideal wholes or holistic ideas or absolute values disengaged and set free from human personality, operating as creative factors on their own account in the upbuilding of a spiritual world ; such are the ideals of truth, beauty, and goodness which lay the foundations of a new order of the universe." As for the explanation of the process of evolution, it is found in " Holism," which is the ultimate creative principle of the universe, and is not to be identified with Life, Mind, or Personality. On the empirical or scientific side the theory is in line with the " emergent " evolution of S. Alexander, Lloyd Morgan, and Julian Huxley ; on the speculative side it has affinity with Bergsonism, despite the author's disclaimer. Canon Streeter's *Reality* has already won considerable attention, which is a tribute to the sincerity and fresh scholarship of his writings and the engaging quality of his style. It is an essay on Kantian lines addressed to the plain man rather than the specialist. It views science and religion as " parallel and complementary " ways of apprehending Reality. Scientific knowledge is a " representation " of Reality that may be likened to a diagram or map, and is in terms of quantity ; religious knowledge is a " repre-

sentation " of Reality that may be likened to a picture, and is in terms of quality. For the fullest possible apprehension of Reality " representations " of both kinds are requisite. The theory of knowledge here involved, if worked out into a formal system, might be, but fortunately is not, called " Bi-representationism." But what of Canon Streeter's metaphysical standpoint ? He would supplement the way of science by an interpretation of the universe in terms of Life. Combine Idealist Philosophy and Creative Evolution and we are " on the verge of that splendid concrete vision of the ancient Hebrew prophets —a living God." The only conception of Life that is adequate to Reality is personal Life. The idea of personality is " the smoked glass through which alone we can behold the Sun." " Just so far as it seems to be a necessity for thought to conceive the Power behind phenomena as concretely personal, . . . the anthropomorphism of Jesus is intellectually in advance of the rationalized abstractions of a Hegel, a Haeckel, or a Herbert Spencer." But we must not leave the impression that this very attractive and human book is a sustained philosophical disquisition. It commences with an admirable exposition of the older Materialism, shrewdly dubbed " Mechanomorphism." The close relation of religion and art is emphasized in connexion with the theory of religious knowledge ; and the " myth " (in the Platonic sense) of the Crucifixion—" myth " is a method of art by which religion " represents " Reality—is viewed as the supreme interpretation of the fact of pain. At the Cross the inmost mystery of Creative Power is unveiled, and Creative Love is seen to be an element in Reality. The problem of evil, religion and the new psychology, immortality, are the subjects of the closing chapters, and many will find therein the most helpful discussions of the whole book. Particularly useful is the second last chap-

ter, in which the psychological ideas of projection, auto-suggestion, and telepathy are handled in view of Christian belief and worship.

Professor Titius of Berlin has printed a very important work, as weighty as it is massive, entitled *Natur und Gott*. It may be taken as a summons to Protestant theology to return again to the problem of nature, to revive, if in a profounder way, its old interest in natural theology. First come two historical sections, on the significance of nature for religion and on the view of nature in Christian history. In the former the development of pre-scientific thought on nature is traced, in the latter the influence of scientific knowledge on the aforesaid pre-scientific thought. Then come three sections in which the modern scientific knowledge of nature and man is set forth, physico-chemistry (here such recent theories as relativity and the quantum are noticed), biology, and anthropology being treated in succession. In the sixth section the religious value of the scientific view of the universe is considered. Here arise similar problems to those we meet in the history of religion and of Christianity, and they are to be faced, says Titius, not in the spirit of traditionalism but in the light of the vital theology of the present. It is a liberal Protestant attitude in theology for which he stands. In the seventh section natural science and religion are set in the wider context of philosophy of culture and theory of knowledge. The book is a great monument of the author's industry and ability, and marks an epoch in the history of the relationship between religion and science. (For an estimate of the value of Titius' apologetic method see Karl Heim in *TLZ*, 8 Jan., 1927.)

Professor Whitehead's *Science and the Modern World* is among the most important books of 1926. But it is not the importance belonging to a systematic treatise,

such as the work by Titius. It is true that Whitehead offers here a new theory of reality, an objectivist philosophy adapted at once to the requirements of science and the æsthetic institutions of mankind, but this philosophy is expounded in sporadic fashion. It looks as though the lecturer felt that for his audience' sake he must qualify his metaphysic with science, history, and poetry. In any case the philosophy of " organic mechanism " is developed under cover of a brilliant retrospect of the last three centuries in Europe, in which we are shown how the modern scientific movement has practically " recoloured our mentality," with the result that the metaphysical presuppositions and the imaginative contents of our minds have become altered. The successes and failures of " materialistic mechanism " or " scientific materialism," with its abstract view of nature, are traced in the Spenglerian manner, its antecedents in the classical civilization of the ancient world, in the Middle Ages, and in the century of historical revolt, not being forgotten. Whereas in religion the revolt meant an appeal to the origins of Christianity, in science it meant an appeal to experiment and the inductive method. Nor is the ultimate issue of " scientific materialism " ever lost sight of. That is why an alternative cosmological doctrine is suggested to take the place of a cosmology which though still regnant is become unbelievable. In this alternative scheme the notion of material as fundamental is replaced by that of organic synthesis. What corresponds to a bit of material in " scientific materialism " is, on the organic theory, a complete organism. Science is becoming the study of organisms, biology of the larger, physics of the smaller. " The whole concept of materialism only applies to very abstract entities, the products of logical discernment. The concrete enduring entities are organisms, so that the plan of the *whole* influences the very

character of the various subordinate organisms " composing the whole. Chapters on the theories of Relativity and the Quantum, as supplementing and correcting the classical physics, are followed by metaphysical chapters on Abstraction and on God. The last chapter considers the reaction of science upon some problems confronting civilized societies, such as education (" In the Garden of Eden Adam saw the animals before he named them ; in the traditional system, children named the animals before they saw them "). But it is the second last chapter, On Religion and Science, that is of special interest for theologians. The clash between religion and science, thinks Whitehead, is not a disaster but an opportunity. It is " a sign that there are wider truths and finer perspectives within which a reconciliation of a deeper religion and a more subtle science will be found." On the essential character of the religious spirit this prophet from among the scientists, yea even from among the mathematical physicists, writes eloquently : " Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things ; something which is a remote possibility, and yet the greatest of present facts ; something that gives meaning to all that passes, and yet eludes apprehension ; something whose possession is the final good, and yet is beyond all reach ; something which is the ultimate ideal, and the hopeless quest." Yet surely not altogether hopeless, if voices that come to us through the centuries speak true.

In a closely packed volume, *The Metaphysics of Evolution*, Dr. Whittaker, the author of *The Neo-Platonists*, has given us two series of essays and critical notices, new and republished. The contents are partly historical (Apollonius of Tyana, Celsus and Origen, Scotus Erigena, Nicholas of Cusa, Bruno), partly positive and speculative. The three essays, " Origen as Philosopher,"

" *De Aeternitate Mundi*," and " A New Metaphysic of Evolution," are now published for the first time. In the elaborate essay last named the writer upholds with massive learning and much critical acumen a teleological view of the processes of nature and history.

Baron von Weizsäcker, a physician, contributes to the series of apologetic studies abovementioned (see E. Hirsch) a discussion of the proper treatment of the soul for the attainments of spiritual ends. Approaching the subject from the biological side, he is none the less appreciative of the effects of spiritual influences. An account is given of the relation between religion and healing in the early days of Christianity. The book is entitled *Seelenbehandlung und Seelenführung*.

WILLIAM FULTON.

X

DOGMATIC THEOLOGY

(*a*) GENERAL

Gustav Aulen : " Recent Tendencies of Theology as seen from a Swedish Standpoint " (*HJ*, October, 43–52). [" Christianity to be interpreted as dynamic and drama. . . . New emphasis on the Church. . . . A purely religious view of Christianity."]

A. Baemler and W. Schroeter : *Handbuch der Philosophie* (Munich and Berlin, Oldenbourg). [Containing, e.g., essays by Howald on " Ethik des Altertums," Driesch on " Metaphysik der Natur," and Pazywara on " Religionsphilosophie Katholischer Theologie."]

John Baillie : " The Idea of Orthodoxy " (*HJ*, 232–249). [The most adequate form of belief would be, " I put my trust in the love of God made manifest in Jesus Christ our Lord."]

*John Baillie : *The Roots of Religion in the Human Soul* (Hodder & Stoughton), pp. 267. 7*s*. 6*d*.

*A. C. Baird : *Christian Fundamentals*. An apology for the Apostles' Creed (T. & T. Clark), pp. 312. 7*s*. 6*d*.

W. C. Bell : *Sharing in Creation*. Studies in the Christian View of the World (George Allen & Unwin), pp. 227. 7*s*. 6*d*. [The Bohlen Lectures, by an American Professor who offers a trustworthy outline of Christian truth and thought.]

*W. S. Bishop : *The Theology of Personality* (Longmans), pp. 241. 5*s*.

Ce que je sais de Dieu (Paris: Éditions Montaignes), pp. 222. F.10. [A symposium by modern writers including Rabbi Weill, A. Jundt, F. Ménégoz, and G. Goyau.]

J. M. Creed: "Theology" (*EB*, iii, 767–768). [Review of some recent movements, including modernism in the Roman Church, Troeltsch and Otto.]

**Essays Catholic and Critical.* By members of the Anglican Communion. Edited by E. G. Selwyn (S.P.C.K.), pp. 462. 10*s.* 6*d.*

H. A. Garnett: "A Layman's Second Plea for the Separation of the Creeds from Worship" (*HJ*, 314–321).

*C. Gore: *Can We Then Believe?* (Murray), pp. 251. 6*s.*

C. Gore: *The Reconstruction of Belief* (Murray), 7*s.* 6*d.* [A reprint in one volume of Dr. Gore's three books on "Belief in God," "Belief in Christ," and "The Holy Spirit and the Church."]

*E. Griffith-Jones: *The Dominion of Man* (Hodder & Stoughton), pp. 334. 8*s.* 6*d.*

Karl Heim: *Das Wesen des evangelischen Christentums* (Leipzig: Quelle und Mayer), pp. 123. M.1.80. [A new edition of this book, which was noticed in our last year's issue.]

*Karl Heim: *Glaube und Leben* (Berlin: Furche), pp. 680. M.15. [A collection of 28 essays and some studies, reprinted from magazines; they range over not merely dogmatic theology but missions, Church history, and politics.]

M. Jugie: *Theologiae dogmaticae Graeco-Russorum origo, historia, fontes* (Paris: Letouzey), pp. 727. [The first of three volumes of a work called *Theologia dogmatica Christianorum Orientalium ab Ecclesia Catholica disidentium*, which is to cost 120 francs.

The author, a Roman Catholic priest, offers a dogmatic rather than an historical appreciation.]

*F. Kattenbusch: *Die Deutsche Evangelische Theologie seit Schleiermacher* (Giessen: Töpelmann), pp. vii, 160. M.5.

*H. Lüdemann: *System d. Christliche Dogmatik* (Berne: Dreschel), pp. xviii, 624. F.20.

T. A. Lacey: "Symbolism in the Creed" (*HJ*, 527–536).

Henry Lunn: "The Nicene Council and its Creed" (*Review of the Churches*, 406–413).

*A. Loisy: *Religion et Humanité* (Paris: Nourry), pp. 266. F.10.

*H. Mulert: *Konfessionskunde* (Giessen: Töpelmann), pp. 208. M.3.50. [The first part of an objective survey of Christian credal symbols, written from a non-polemical standpoint.]

J. W. Oman: "Christianity" (*EB*, i, 632–635). ["There is an important sense in which we can speak, if not of the absoluteness of Christianity, yet of a finality of revelation and method, which as it works in all the historical forms of Christianity, can be distinguished as its true leaven from all it has absorbed in its journey through time"; the distinctive and appealing note is a challenging spirit of venture, not an ecclesiastical preoccupation with safeguards for life.]

R. Otto: *Il Sacro*. L'irrazionale nella Idea del divino e la sua relazione al Razionale. Trad. di E. Buonaiuti (Bologna, N. Zanichelli, pp. 261). [An Italian version of *Das Heilige*, which has itself appeared in a fourteenth edition.]

Otto Piper: *Theologie und Reine Lehre* (Tübingen: Mohr), pp. iv, 55. M.1.80.

G. Rabeau: "Les matériaux du raisonnement théologiques" (*Revue Thomiste*, 219–244).

T. Rees: " The Next Step in Theology " (*CQ*, 9–18). [A truer explanation of God in relation to the world, which will overcome dualism.]

*Otto Ritschl: *Dogmengeschichte des Protestantismus*; Dritte Band, ' Die Reformierte Theologie d. 16 und 17 Jahrhunderts '; Vierte Band, ' Das orthodoxe Lutherthum ' (Vandenhoeck und Ruprecht). M.19, M.23.

E. Sauvage: *La Pensée libre et la Religion* (Paris: Fischbacher).

*H. Stephan: *Der Evangelische Glaube und seine Weltanschauung* (Giessen: Töpelmann), pp. 336. M.6.

H. Strohl and A. Leclerf: " Récentes études sur la théologie de Calvin " (*RHPR*, 544–557).

W. A. Vrooman: *Progressive Christianity* (New York: Macmillan), pp. 377. D.2.50.

*A. N. Whitehead: *Religion in the Making* (New York: Macmillan), pp. 160. D.1.50.

C. J. Wright: " Is Christianity the Final Religion? " (*LQR*, October, 153–166).

R. Bultmann: " Die Frage der ' dialektischen Theologie ' " (*Zwischen den Zeiten*, 40–59).

F. Gogarten: *Illusionen*, Eine Auseinandersetzung mit dem Kulturidealismus (Jena), pp. 146. M.4.

F. D. Jenkins: " Germany's New Paradox Theology " (*Bibliotheca Sacra*, 427–462).

R. Köhler: *Kritik der Theologie der Krisis* (Berlin: Hutten), pp. 24. M.–.60.

G. Krüger: " The Theology of ' Crisis ' " (*Harvard Theological Review*, 227–258). [A critical exposition of Brunner and Barth's theology, whose dialectic is pronounced earnest but exaggerated.]

E. Neubauer: " Die Theologie der ' Krisis ' und des ' Works ' " (*ZTK*, 1–36).

M. Peters : " Die Barthsche Theologie und der Dienst des Pfarrers " (*NKZ*, 251–288, 340–352).

John Phillips : " Barth's Theology of Crisis " (*CQ*, 323–330).

P. Scherding : " La théologie de Karl Barth " (*RHPR*, 336–349).

B. Torsten : " Luther, Kierkegaard und die dialektische Theologie " (*ZTK*, 163–198, 268–279).

Professor John Baillie is a master of popular exposition, as appears from his recently published lectures, *The Roots of Religion in the Human Soul.* The book is a good sample of modern religious apologetic of the liberal type. After dealing with the present situation in religion as illustrated in books and articles on the religion of the British and American soldiers in the recent war, the lecturer turns to his main theme, the nature of religion and of Christianity. The discussion is Kantian in flavour. Religious conviction is said to arise always " in the context of duty and of goodness," and religion is described as being " a confidence in the reality of goodness and the goodness of reality." As for Christianity, the gist of it is the belief that " at the centre of the Universe there is that which is more like a father's loving heart than like anything else we know." To be a Christian is, accordingly, to be rooted and grounded in love. We look forward with interest to the profounder and more technical treatment of the selfsame theme projected by this writer (cf. the present reviewer in *ET*, June, 1926).

Professor A. C. Baird offers in *Christian Fundamentals* an historical, exegetical, and apologetic study of the Apostles' Creed, nor is the homiletical note absent from his expositions. His standpoint is conservative, though here and there he breaks away from formal orthodoxy

and from the Calvinistic tradition he has inherited. The apologetic summations tend to be overstated. After a useful account, in the light of modern research, of the origin of the Creed, the several clauses are in turn expounded. One of the most interesting discussions is on the conception and birth of Christ, yet it leaves us wondering whether the Creed does not, after all, affirm the " physical miracle " of the Virgin Birth, and in any case what is to be understood by the " stupendous spiritual miracle " of conception " under the direct influence " of the Holy Spirit. The Descent into Hell is interpreted, in keeping with the Lutheran tradition, as the fellowship of Christ with the souls of those who had died without having known Him, thus opening up to the mind " the glorious possibility of the offer of salvation even *after* death." The separate " personality " of the Holy Spirit is apparently regarded as constituting His " reality," and it is maintained that His separate " personality " is taught in Scripture (here against Moberly, Moffatt, Denney, and Streeter) and in the Creed (here Swete is set against Harnack). Evidently Professor Baird would rather be written down a Tritheist than a Sabellian.

In *The Theology of Personality* Dr. W. S. Bishop gathers together some more or less disconnected studies on such subjects as the Priesthood of Christ, the Holy Spirit and the Risen Christ, Sanctification, Divine Personality, the Trinity, the Chalcedonian Decree, John of Damascus and Catholic Theology. The book is written from a conservative Anglican standpoint, and much learning goes to the making of it. If its central aim is to interpret the doctrine of the Trinity, clearly there are many things in it of little bearing upon that aim. It is unduly to jeopardise supernaturalism to say that " anti-supernaturalism is as unsound as the Einstein theory."

The composite work, *Essays Catholic and Critical*, edited by Dr. E. G. Selwyn, has been hailed as a new "Lux Mundi," being also written from a "High" Anglican standpoint and reflecting the contemporary critical movement. The title stands for the essayists' belief that a synthesis can be and must be found between Catholic unity and authority and the scientific criticism of the origins and foundations of the Gospel. The thirteen essays vary in style, quality, and interest. The first three are concerned with presuppositions of faith. Dr. E. O. James holds that the Incarnation fulfilled the dumb, dim expectations of mankind through the ages. Professor A. E. Taylor, in one of the best of the essays, invites us with St. Bonaventura to make the intellectual ascent to knowledge of God ; nature shows us His footsteps, in man we see His image, religious experience brings us into His immediate presence. Dr. Rawlinson repudiates the Roman conception of authority as an external and oracular guarantee of intellectual truth, the authority of truth being intrinsic and self-evidencing. But this position is somewhat qualified by the emphasis laid on the "consensus of competent and adequately Christian minds," a point endorsed by Mr. W. L. Knox. The next six essays are concerned with the fundamental doctrines of faith. The formula of Three Persons in One Substance might be translated into modern language, says Mr. L. S. Thornton, as Three Centres of One Activity. Sir E. C. Hoskyns says that the contrast in the Synoptic Gospels is not between the Jesus of history and the Christ of faith, but between the Christ humiliated and the Christ returning in glory. Dr. J. K. Mozley declares the Chalcedonian to be the only Christology which is fully Catholic. Dr. Bicknell says that the complete Augustinian system is not truly Catholic. Mr. K. E. Kirk reminds us that there is no Catholic doctrine

of the Atonement. Dr. Selwyn's essay on the Resurrection is an able piece of work. He holds the view that the visions and locutions experienced by the disciples, even though subjective, were " veridical," being mystical or vocational in character. The third section is concerned with the Christian life, and more especially the Church and the sacraments. Mr. Milner-White discusses the Spirit and the Church in History, Mr. A. H. Thompson the Reformation, and Mr. Will Spens the Eucharist. Mr. N. P. Williams's essay on the Origin of the Sacraments will be regarded by many as the most valuable of all the essays. It was treated with great respect at the Congress of Modern Churchmen in the autumn of 1926. " The affirmation of the Dominical origin of the sacraments rests," he says, " upon a much wider and more nearly contemporary consensus of testimony than do the affirmations of the birth of Herodotus at Halicarnassus or of the martyrdom of St. Peter at Rome." In this essay, as elsewhere in the book, there is a tendency to understate the sacramental positions of evangelical Protestantism, at least as officially formulated.

Dr. Gore has supplemented his well-known " trilogy " on *The Reconstruction of Belief* (now in a one-volume edition) with an apologia, *Can we then Believe?*, which is a summary of the previous work and a reply to criticisms. It contains much fresh matter, and like all Dr. Gore's writing is marked by clarity and sincerity. There is no change in the main conclusions. In the first part the questions are considered whether the ground of the Christian faith is rationally adequate, whether the convictions or spiritual intuitions in which it is rooted are compatible with present-day science, and whether it rests upon a sound basis of historical evidence. As against recent idealist doctrine Dr. Gore holds that the Christian Church was sacramental from the beginning. The

affirmation of the need of a synthesis of the institutional, intellectual, and mystical elements in religion concludes the first part, which is followed by an essay on the relations of religion, theology, and philosophy. The lack of a Christian philosophy is deplored, which should prove the Christian creed to be not only in harmony with science but capable of making men feel the " intellectual glory " of the universe. Throughout the volume Dr. Gore seeks a *via media* between fundamentalism or " blind conservatism " on the one side and " radical modernism " on the other.

The Dominion of Man by Principal Griffith-Jones is the second volume of a study of the Providential Order. In the previous volume, noticed by us last year, the Divine aspects of the subject were treated in view of evolutionary theory ; in this volume the place of man in the Providential Order is expounded. In the first section, " The Making of Man," the environment is surveyed, and then the factors and influences that have gone to man's making as the creature destined to an active share in the control of mundane affairs and of his own individual and social destiny. After man appears the *élan vital* is interwoven with the *vis a fronte* of moral aims and spiritual ideals ; biology no longer contains the whole significance of life, but is taken up into history. In the second section, " The Arrival of Man," the story of man's coming is told, and of his preparation of himself for dominion over the environment—a preparation which culminated in the Christian Gospel of the Kingdom of God. Had the teaching of Jesus concerning God, man, and nature been accepted by the representatives of Greek philosophy, Roman social culture, and Hebrew religion, mankind would have entered upon a period of unbroken development (an instance, surely, of the author's tendency to facile generalization). But the Kingdom, which

was essentially evolutionary and not apocalyptical in the mind of Jesus, as indeed it has also been in history, is a Kingdom yet to come. Accordingly in the third section, " The Future—Man's Unfinished Tasks," certain problems are indicated as calling for solution : (1) The problem of power—how to ethicise the use of natural forces ; (2) the problem of wealth—how to employ wealth for the benefit of the community ; (3) the problem of internationalism—how to create a universal code of ethics ; (4) the problem of eugenics—" we must breed eugenically in future in the interests of humanity at large, or we will most surely breed dysgenically " ; (5) the problem of religion—will religion survive in the civilization which is being evolved, and if so, in what form ? The wide range of the book will be evident ; and we cannot but admire the masterly conception and the lucid presentation of a fascinating theme.

The English student of German Theology is apt to miss important fugitive pieces, and should welcome such a collection of essays and addresses as Professor Karl Heim has included in *Glaube und Leben*, along with an Introduction on the development of his thought. The pieces were composed between 1905 and 1925, most of them since the War. The first section of the book, " Science, Philosophy, and History of Religion," begins with an essay on the relations between theology and science, and includes essays on the Double Truth, History of Dogma in the Middle Ages, and the Zen Buddhism in Japan. The second section, " Dogmatics and Ethics," is the longest, including besides reflections on War and on the Spenglerian determinism discussions of Otto's Category of the Holy, Prayer as a Philosophical Problem, and the Absoluteness of Christianity. The third section, " Youth Movement, Church, and Mission," is a reminder in its very title of how closely identified this alert and

vigorous thinker has been with the Youth Movement in general and the Student Movement in particular ; several of the addresses in this section, as in the previous section, were given at Student Christian Conferences.

A useful little book, F. Kattenbusch's *Die deutsche evangelische Theologie seit Schleiermacher*, has now reached a fifth, new and enlarged edition, in which the historical sketch is brought down to the summer of 1926. Three theological movements of the post-war period are noted : (1) the new speculation, represented by Heim ; (2) the new sociological ethic ; (3) the new biblicism, represented by Karl Barth and his school. Kattenbusch thinks these last do well to return to Calvin, but that they would do better were they to return to Luther.

The second volume of Lüdemann's *Christliche Dogmatik* has now been published. The first volume, *Grundlegung Christlicher Dogmatik*, appeared in 1924, and contained an exposition of the nature of religion, of Christianity, and of Protestantism prefaced by a discussion of theory of knowledge. The volume now published, *System Christlichen Dogmatik*, completes the work. The form appears to be strictly that of class lectures, judging from the paragraphic summaries and the lack of reference to other workers in this field. The order of treatment is the familiar " logical " order. In the Introduction, Revelation and Scripture ; in the First Part, the Being and Nature of God, the World and its Relation to God, Man and his Sin ; in the Second Part, the Redeeming Grace of God, the Person and Work of Christ, the Christian Principle in relation to the Religious Subject and the Religious Community ; in the (brief) Conclusion, the Christian Hope. Lüdemann, though not uninfluenced by Schleiermacher, stands in the Hegelian succession, and is in close affinity with his precursor in Switzerland, A. E. Biedermann. As we might

expect, Lüdemann vindicates a place for natural theology in the theological system ; yet he recognizes the cogency of Kant's criticism of the " proofs," " as he stated them."

That an international Congress on the History of Christianity should have been held in Paris this year in honour of Alfred Loisy is eloquent testimony to the esteem which his name inspires. The Congress was held at the " Collège de France," where M. Loisy teaches, and where he delivered to his students the five lectures included, along with a supplementary essay and a unifying Introduction in his recent volume, *Religion et Humanité*. The subjects treated are the religious sciences, mysticism, the spirit, faith, and religion, upon which last subject all the others converge. As against positivism M. Loisy contends for the permanent value of religion as the mystical and transcendent form of man's social life, and the permanent place of the religious sciences among the sciences of humanity, but now entering upon their inheritance. " Si les religions passent, la religion demeure." Thus for M. Loisy the religion of the future is not an " irreligion " ; salvation by socialism, or rather salvation by scientism, is for him the last of the heresies. A characteristic volume, incisive and penetrating, embodying matured results of the author's researches and reflections. We might add that M. Loisy's individualistic use of religious terms might mislead the hasty reader.

In translation to Dogmatic Theology we would mention Professor Mulert's *Confessionskunde*, which is not a work on symbolics but a study of the whole life, both inward and outward, of the Churches and Sects of Christendom. Such a study has been well named the Christian department of comparative religion. The first section of Mulert's work deals with the Eastern Churches, the second section contains two chapters on Roman Catholicism. The next volume will finish the treatment

of Roman Catholicism and go on to Anglicanism and Protestantism.

We should also like to mention Otto Ritschl's *Dogmengeschichte des Protestantismus*, of which the third volume was published in 1926 [and the fourth volume early in 1927]. It may be classed among standard works. The first volume, on " Biblicism and Traditionalism in the Old Protestant Theology," was printed so long ago as 1908 ; the second volume, on " Orthodoxy and Syncretism in the Old Protestant Theology," appeared in 1912. The delay in the appearance of the third volume has been due to the recent war. This volume, which continues the subject of the second volume, is on the Reformed Theology of the sixteenth and seventeenth centuries in its origin and development ; [and the fourth volume, which also continues the subject of the second volume, is on the Orthodox Lutheranism in its relations with the Reformed Theology and with Syncretism]. Unlike some recent writers, Otto Ritschl stresses the fundamental differences between the Lutheran and the Reformed Theology.

We should also like to take notice of the publication of an authoritative text of Calvin's works—*Joannis Calvini Opera Selecta*—under the editorship of Petrus Barth. This is an important event in itself, and it gains in interest in view of the recent neo-Calvinistic movement associated with the name of Karl Barth. The first of the five projected volumes has been issued. It is a very attractive and " handy " volume, and contains besides the text of the Institutes the text of all the other writings of Calvin from 1533 to 1541. The text is based on that of the *Corpus Reformatorum*, and there are prefaces to each work (Munich : C. Kaiser, pp. xii, 530, M.13.50).

We chronicle the appearance of a second revised edition of Professor Stephan's *Glaubenslehre*, first pub-

lished in 1921, a compendious treatment of the Christian faith and world-view, in general on the lines laid down by Schleiermacher and Ritschl. We also record that Professor Wobbermin's *Wesen und Wahrheit des Christentums*, noticed by us last year (p. 251), has now passed into a second and third edition ; it is the third volume of his *Systematische Theologie nach religionspsychologischer Methode*.

In *Religion in the Making* Professor A. N. Whitehead offers first a concise analysis of the various factors which go successively to form a religion ; these are ritual, emotion, belief, and rationalization. The transformation of religion which becomes inevitable with the transformation of knowledge is then considered ; in the framing of dogmas, it is pointed out, religion must admit modification from the complete circle of knowledge. Religion, the lecturer proceeds, requires a metaphysical backing, and the metaphysical description which may be adopted as a basis of thought is that the foundations of the world lie in the æsthetic as distinguished from the cognitive order, and that the æsthetic order is derived from the immanence of God, from whom every creative act takes its rise, and upon whose wisdom all forms of order depend. The lectures, which are fresh and original, reveal deep insight and an earnest purpose and, although couched in general terms and in places hard to understand, are peculiarly impressive. But one would not be readily reconciled in all cases to Dr. Whitehead's judgments, as e.g. in his reference to Christianity and Buddhism. It may be that " the two Catholic religions of civilization " are in decay, as determinative influences in modern thought ; but if so, is it even partly owing to the fact that " each religion has unduly sheltered itself from the other " ?

William Fulton.

(*b*) THE TRINITY

J. A. Faulkner: "Were the Early Christians Trinitarians?" (*LQR*, July, 79–89). [Yes, with an implicit Trinitarian faith.]

J. Lebreton: "La théologie de la Trinité chez saint Irénée" (*Analecta Sacra Tarraconensia*, 88–148).

C. Pesch: *Gott der Eine und Dreieine* (Düsseldorf: L. Schwann), pp. 166. M.4.50.

(*c*) GOD

B. A. Browning: "The Divine 'Must'" (*Theology*, 140–148).

H. Bulcock: "The Idea of God" (*CQ*, 279–288).

A. S. Gregory: "The Meaning of Belief in a Personal God" (*LQR*, October, 219–228).

*J. Gurnhill: *Through Creative Evolution to Incarnation and the Goal of Humanity* (Longmans). 4*s*. 6*d*.

E. Lyttleton: "What we Believe about God" (*Theology*, 134–139).

J. E. Mackenzie: "God as Love, Wisdom, and Creative Power" (*HJ*, 197–214).

D. C. Mackintosh: "The Meaning of God in Modern Religion" (*JR*, 457–471).

*J. K. Mozley: *The Impassibility of God* (Cambridge University Press), pp. 199. 7*s*. 6*d*.

S. Namer: *Les Aspects de Dieu dans la philosophie de G. Bruno* (Paris: F. Alcan), pp. 159. F.15.

M. D. Petre: "An Deus Sit?" (*HJ*, 397–403). [Discussion of validity of proofs for the existence of God, especially of the ontological argument.]

M. E. Sandbach-Marshall: "A Study of Schleiermacher's Conception of God" (*CQR*, April, 68–97).

F. Sawicki: *Die Gottesbeweise* (Paderborn: Schöningh), pp. viii, 206. M.6.

M. B. Stewart : *God as Reality* (Longmans), pp. ix, 219. 8*s.* 6*d.*

J. Swoboda : " Der ontologische Gottesbeweis im Lichte der coincidentia oppositorum " (*Archiv für systematische Philosophie*, 190–199). [An argument for the restatement of the ontological proof.]

*J. E. Turner : *Personality and Reality*. A proof of the real existence of a Supreme Self in the Universe (Allen & Unwin), pp. 190. 7*s.* 6*d.* [A fresh statement of ' theism,' by the Reader in Philosophy at the University of Liverpool.]

C. C. J. Webb : " Recent Thought on the Doctrine of God " (*ET*, 359–366). [No doctrine " which, in any interest, affirms God to be finite, or less than the Absolute Reality, is adequate to the demands of the religious consciousness."]

(*d*) THE PERSON AND WORK OF CHRIST

B. Blake : " He Descended into Hell " (*ET*, 521–524). [In any future creed this article should be omitted, as due to Jewish apocalyptic which no longer has value for us.]

Canon Gurnhill would interpret the Incarnation with the aid of Bergson's famous principle. The lengthy title of his work, *Through Creative Evolution to Incarnation and the Goal of Humanity*, serves well to indicate its contents. A Creative Energy or First Cause is postulated, who is revealed in the Incarnation according to the divine purpose whereby the world through creative evolution moves onwards and upwards. In Christ's life and teaching, it is added, the goal of humanity is made manifest, namely, final perfection in union with God, and brought within our reach.

Dr. J. K. Mozley's thesis on *The Impassibility of God*

is a useful bit of work. The subject is important in itself, and of direct bearing upon the doctrine of the Atonement, yet it appears there have been only two monographs devoted to it, one by Gregory Thaumaturges in the third century and the other in the nineteenth century, by Dr. Randles. The present work sketches the history of the doctrine of Divine impassibility and gives an account of modern reactions against it, which have been considerable. It is suggested that the ancient and mediæval tradition of impassibility—not an unbroken tradition, as witness Patripassians, Monophysites, Theopaschites—is traceable to belief in the divine transcendence and the divine blessedness and to the dread of anthropomorphism ; and that the modern reaction is due to the new emphasis upon the divine immanence and the divine love, especially as revealed at Calvary : " There was a Cross in the heart of God," says C. A. Dinsmore, " before there was one planted on the green hill outside of Jerusalem." As we have already noticed, the name of von Hügel may now be added to the names of those who in modern times uphold the tradition. It may be " anthropocentric piety," as Miss Underhill has phrased it, that has led Bushnell, Fairbairn, and others to advocate the passibility of God, but, wherever the truth may lie, there should be general sympathy with Rashdall's remark that the extreme aversion of the patristic and scholastic theologians to think of divinity as passible is " hard to reconcile with the essential Christian conception of God as a loving Father."

There is a great output of works on psychology, and the psychology of personality is being much considered on both the physiological and the philosophical sides. Dr. W. Brown's *Mind and Personality* and Professor Flewelling's *Creative Personality* are respectively instances in point. Personalistic philosophies too continue to

appear, of which Dr. J. E. Turner's *Personality and Reality* is a good sample. This writer seeks to combine Hegelian idealism with a realistic view of the material universe, and his argument issues, as he too boldly claims, in a " proof " of the real existence of a Supreme Self. The argument is based on an analysis of the nature of mind and of matter in the light of modern psychology and physics. Mind expresses itself in the mechanism of matter, and the essential character of mechanism is its fixity of organization. But the material universe evolves continually. Apart therefore from a dominant mind the evolution of mechanism would be a contradiction in terms. It is by a dominant mind, whose essential character is plasticity, that the inherent and indispensable fixity aforesaid is overcome. Such a mind is a Supreme Self, " the personal factor of the psycho-physical universe within which it is omnipotent." This may give an impression of the argument which if not convincing is at least ably and suggestively developed. Into the question whether the Supreme Self should be regarded as Divine with any current religious significance Dr. Turner does not enter.

WILLIAM FULTON.

E. Brunner: *Die Absolutheit Jesu* (Berlin: Furche), pp. 28. M.1.

Sydney Cave: " Recent Thought on the Doctrine of the Person of Christ " (*ET*, 247–253). [A philosophy of personality is needed for this subject more than a philosophy of ' substance.']

W. K. L. Clarke: " The Virgin Birth and Recent Discussion " (*Theology*, August, 78–92).

H. S. Coffin: *The Portraits of Jesus Christ in the New Testament* (New York: Macmillan), pp. 96. D.1.

Émile Delaye : " Le Christ mystique " (*Nouvelle Revue Théologique*, 721–733).

C. V. Héris : " La Royauté du Christ " (*RSPT*, 297–324).

E. Hirsch : *Jesus Christus der Herr* (Göttingen : Vandenhoeck und Ruprecht), pp. 92. M.3.

F. D. Jenkins : " Is Jesus God ? " (*Princeton Theol. Review*, 17–95).

*C. Lattey, editor : *The Incarnation.* Papers from the Summer School of Catholic Studies held in Cambridge (Cambridge : W. Heffer), pp. 261.

John Line : *The Doctrine of Christ in History* (Toronto : United Church Publishing House), pp. 62. 45 cents.

*M. Rade : *Glaubenslehre, Zweiter Buch—' Christus '* (Gotha : L. Klotz), pp. vi, 362. M.4.

Mario Rossi : " Il Gesu della recente letteratura religiosa " (*Bilychnis*, 366–374).

T. H. Yardley : *Was Christ Really Born of a Virgin ?* (Milwaukee : Morehouse), pp. xiii, 132. D.1.50. [A defence of the doctrine.]

The papers read at the Cambridge Summer School of Catholic Studies are being published year by year, with Father Lattey as editor. The subject of *The Incarnation* chosen for the papers of 1925 was regarded as appropriate to the sixteenth centenary of the Council of Nicæa. There are eleven papers in all in the published volume, ably written from the traditionalist point of view. After the papers on the Messianic Expectation, and the Preparation of Jewry and of the Gentiles, the witness to the Incarnation in the New Testament and in the patristic and mediæval ages is considered. In a supplementary paper on the Kenotic Theories it is said that their postulates are " theological nonsense " and " would have

made Nestorius run away shrieking with his hands over his ears." In another on Rationalist Criticism it appears that this is the criticism which would trace a progressive development in the doctrine of the Incarnation. There is also a paper on " Our Lady in the Early Church," in which it is stated, apropos of talk of union with Rome, that " the most hopeful sign of possible union is the growing devotion to the Mother of God among certain sections of our separated brethren. If they are devout to Mary, she . . . will surely lead them into the true fold."

Professor Rade has completed the first volume of his projected two-volume *Glaubenslehre*. The first part of the volume, published in 1924, dealt with theology in the narrower sense, the second part—now published—deals with Christology ; the second volume will treat of the Holy Spirit. The style is simple, clear, and direct ; and the whole book shows a practical outlook, and is pervaded with deep religious feeling. In the part before us Rade begins by examining and rejecting (1) the dogmatic Christ of the Two-Nature hypothesis, as belonging to the foreign field of metaphysics ; (2) the so-called historical Jesus of the modern *Leben Jesu* research, as inadequate to the Christian experience ; (3) the " idea of Christ " conceived as the principle of the Christian religion, as more or less dissociating the Jesus of history and the Christ of faith and experience. Under this last head Christ is variously represented, as he reminds us, as the " Christ-idea " or the " Christ-principle " (as in Biedermann, Pfleiderer, Troeltsch), as " the speculative Christ " (as in the " Vermittler," Dorner and Rothe), or as " the cosmic Christ " (as in Rittelmeyer and the " Christengemeinschaft "). In his own construction of Christology Rade, following Schleiermacher, approaches the Person through the Work. The Work, which is

revelation and reconciliation, is concentrated in the Cross; and the Atonement is primarily a work upon men. But why should it not be also regarded, it is asked, as a work upon God? The ethical and social emphasis in what follows is in the true Ritschlian spirit, but Rade does not go so far as, with the older Ritschlians, to predicate Deity of Christ. He is content to say, "I believe in Jesus Christ my Lord."

WILLIAM FULTON.

(*e*) THE SPIRIT

**The Eternal Spirit.* Papers edited by C. E. Raven (Hodder & Stoughton), pp. 224. 2*s.* 6*d.*

F. Büchsel: *Der Geist Gottes im Neuen Testament* (Gütersloh: Bertelsmann), pp. x, 516. M.18.

C. R. Erdman: *The Spirit of Christ* (New York: Doran), pp. 119. D.1.50. [Seven studies.]

George Jackson: "What do we mean by the Holy Spirit?" (*HJ*, 499–512). [The Spirit to be identified with the presence of the risen Lord.]

J. Ritchie Smith: *The Holy Spirit in the Gospels* (New York: Macmillan), pp. 394. ["A series of exegetical studies in which every passage of the Four Gospels relating to the Holy Spirit is examined."]

R. Winkler: *Das Geistproblem in seiner Bedeutung für die Prinzipienfragen der systematischen Theologie der Gegenwart* (Göttingen: Vandenhoeck und Ruprecht). [After a historical outline, he defines the significance of the Spirit for the union of God and man, a unity in which the differences are not obliterated. It is the Spirit in connexion with Christ; Winkler does not identify them. The functions of the Spirit in connexion with the Bible are also treated. A timely and sane monograph.]

The Eternal Spirit was the subject considered at the Church Congress of 1926, and Canon Raven has edited the book of the Congress. He says that in the great formative period of dogma the doctrine of the Spirit did not receive anything like adequate consideration, and this has been brought home to us through the recent advance in biology and psychology. He gives a vivid account of the Congress with summaries and criticisms of the papers (Professor Barry's paper is given in full). The general topics are described as, The Eternal Spirit in Nature and in the Bible, The Eternal Spirit and His Way, Preparing His Way.

WILLIAM FULTON.

(*f*) THE ATONEMENT

A. L. Humphries: "An Attempt at a Constructive Doctrine of the Atonement. Part I" (*Holborn Review*, 433–448). [Repudiation of the "satisfaction" theories, even as inferred from Paulinism.]

R. Mackintosh: "Recent Thought on the Doctrine of the Atonement" (*ET*, 198–203). [A critical estimate of English work.]

*D. R. Scott: *Christ, Sin, and Redemption* (James Clarke), pp. 254. 6*s*.

Professor D. R. Scott intends his book on *Christ, Sin, and Redemption* as "the expression of an attempt to understand the significance of redemption and of the place of Christ in the divine forgiveness and in the saving of the soul." These words serve to indicate the devout spirit of the book, which contains a simple, clear, and reliable study of New Testament doctrine and of personal religious experience.

WILLIAM FULTON.

(*g*) SIN

Jacques de Blic : " Le Péché originel selon Saint Augustin " (*RSR*, 97–119).

E. Buonaiuti : " Agostino e la colpa ereditaria " (*Ricerche Religiose*, 401–427).

H. Edmonds : " The Christian Idea of Man " (*Pilgrim*, 380–390).

F. D. Jenkins : " The Subjective Side of Salvation in its Initial Stages " (*Princeton Theological Review*, 472–493).

G. Mehlis : *Das Böse in Sittlichkeit und Religion* (Erfurt : Stenger), pp. 65.

E. Ranwez : " Péché veniel et imperfection " (*Ephemerides Theologicæ Louvanienses*, 177–200).

H. Wheeler Robinson : " Recent Thought on the Doctrine of Sin " (*ET*, January, 152–156). [Notes the relatively small attention to sin, as compared with immortality, singles out Dr. F. R. Tennant's works as the most important, and argues that " the believer in the Incarnation must maintain that the influence of a sinless will is also at work in the race, and that the victory will be to the good."]

(*h*) MIRACLES

In *Theology* (May) a symposium on Miracle includes four papers. Professor A. E. Taylor (" The Miraculous and the Supernatural," 245–252) offers a definition of ' miracle ' as " a *res mirabilis quoad nos*, something surprising to *us*, interpreted rightly as a sign or indication of the presence of God as the source of all that is and happens." Mr. J. K. Mozley (" Miracles and Comparative Religion," 252–258) notes the absence of miracle from the Quran, but admits the general association of miracles and ethnic religions, though he differentiates the Christian miracles as unique. Professor C. C. J.

Webb's paper on " Miracles and Sacraments " (258–266) is a candid and penetrating discussion of the functions and validity of miracles ; he remarks that " there are many to whom belief in any other kind of miracle than that involved in the sacramental mediation of spiritual grace through material means has ceased to be a part of their religious faith." Dr. E. G. Selwyn (266–274) explains what " Belief in Miracles " involves for religion, viz. belief in a continual action of God which overflows into the material order, through human mediation.

H. Bett : " The Theory of Miracle " (*LQR*, 90–101). [" Miracle " is a relative term, meaning " that which it is impossible for any normal man, in a given state of attainment, to perform, and which it is impossible for any normal man, in a given state of knowledge, to explain."]

George A. Greene : *The Phenomena of the Bible* (Philadelphia, Dorrance), pp. 147. D.1.75. [A defence and explanation of the miracles, by a medical man, who interprets them in the light of psychic laws.]

H. T. Knight : " The Modern Rationale of Miracle " (*HJ*, 145–159).

R. Peisker : " Zur Wunderfrage " (*ZTK*, 130–142).

A. M. Perry : " On the Reporting of Miracles " (*JBL*, 104–109).

W. F. Pierce : " Christ and Miracle " (*Anglican Theological Review*, 209–217).

(*i*) ESCHATOLOGY

P. Althaus : " Die Unsterblichkeit der Seele bei Luther " (*ZST*, 725–734).

P. Althaus : *Die Letzten Dinge*. Entwurf einer christlichen Eschatologie (Gütersloh : C. Bertelsmann), pp. xiv, 290. M.10. [Third, revised edition.]

F. T. Bloice-Smith : " Life after Death, and Immortality " (*Baptist Quarterly*, 56–64).

*E. G. Braham : *Personality and Immortality in Post-Kantian Thought* (Allen & Unwin), pp. 246. 7*s*. 6*d*.

J. H. Brown : *Eternity*. Is it a Biblical Idea ? (James Clarke), pp. 232. 3*s*. 6*d*.

S. de Bruine : *Eschatologie en Historie* (Wageningen : Veenman & Zonen), pp. 112.

H. L. Clarke : *Death and the Hereafter* (S.P.C.K.), pp. 125. 1*s*.

W. M. Clow : *The Christian View of Death and Destiny* (R.T.S.), pp. 57. 1*s*.

F. E. Hamilton : " The Rational Argument for Immortality " (*Princeton Theological Review*, 96–123).

K. Heim : " Zeit und Ewigkeit, die Hauptfrage der heutigen Eschatologie " (*ZTK*, 403–429).

W. R. Matthews : " Recent Thought on the Doctrine of Immortality " (*ET*, 437–441).

R. H. Murray : *The Hereafter and the Undying Hope* (Heffer), pp. 224. 4*s*. 6*d*.

B. Pollock : *Death and——?* (S.P.C.K.), pp. 31. 1*s*.

F. C. Spurr : *Death and the Life Beyond*. In the Light of modern religious thought and experience. New and enlarged edition, entirely re-written (Hodder & Stoughton), pp. 219. 5*s*.

T. Traub : *Von den Letzten Dingen* (Stuttgart : Quell-Verlag), pp. 288. M.4.

C. E. Vulliamy : *Immortal Man*. A study of funeral customs and of beliefs in regard to the nature and fate of the soul (Methuen), pp. 223. 6*s*.

H. E. Weber : " Die Kirche im Lichte der Eschatologie " (*NKZ*, 299–399). [Eschatology essential to Christian theology.]

P. E. T. Widdrington : " The Social and Political Significance of Chilianism " (*Pilgrim*, 391–406).

G. L. Young: "The Final Fate of the Wicked" (*Bibliotheca Sacra*, 403–426).

Mr. E. G. Braham had already published a critical estimate of the problem of self and immortality from Descartes to Kant; the subject is now continued in the new volume, *Personality and Immortality in Post-Kantian Thought*. In the main part the views of McTaggart, Bradley, and Bosanquet are examined as representing the Hegelian succession, and of Lotze, William James, and James Ward, as representing the reaction against Hegelianism. In the concluding chapters the writer expounds the view that "personality starts with the rudimentary feelings of the organism in its pre-natal condition, developing in complexity and unity as a system of experiences." He follows James Ward in thinking of God as the Dominant Monad of the universe, who is the cause of the appearance of personality and conserves personality now and hereafter. It is a useful book, if marked by a certain stiffness in the expositions.

WILLIAM FULTON.

XI

WORSHIP AND THE SACRAMENTS

(*a*) WORSHIP AND LITURGIES

H. A. van Bakel : " Liturgische Studien " (*Nieuw Theol. Tijdschrift*, 129–139). [Discussion of R. Will's *Le Culte*.]

C. A. Bennett : " Worship in its Philosophical Meaning " (*JR*, 486–503). [A pause in life, for receptiveness which revives the will and inspires hopeful service and devotion.]

C. A. Bennett : " Worship and Theism " (*JR*, 570–585). [Worship requires an objective, personal Deity.]

Walter Birnbaum : *Die Katholische Liturgische Bewegung ;* Darstellung und Kritik (Gütersloh : Bertelsmann), pp. 325. M.8.

*F. Heiler : *The Spirit of Worship ;* its Forms and Manifestations in the Christian Churches. Translated by W. Montgomery (Hodder & Stoughton), pp. 230. 6*s*.

" Ideals of Worship " (*Review of the Churches*, 483–515). [A symposium, with five papers on various aspects and elements.]

B. D. Jones : *The Conduct of Public Worship* (Heffer), pp. 83. 2*s*. 6*d*.

*A. L. Lilley : *Worship, its Necessity, Nature, and Expression* (S.C.M.), pp. 94. 2*s*.

*G. Mensching : *Das heilige Schweigen*. Eine religionsgeschichtliche Untersuchung (Giessen : Töpelmann). [Reviewed in *RHPR*, 572.]

R. Will: "Le Mouvement de reforme Cultuelle" (*RHPR*, 471–486, 558–580). [A critical review of recent works on worship.]

The Spirit of Worship contains two excellent samples of Professor Heiler's writings, admirably translated into English by the Rev. W. Montgomery. The first work, which gives the title to the volume, but is better entitled in the German original, "Catholic and Protestant Worship," contains a scholarly and attractive account of worship in the Early Church, of the Eastern, Roman, Anglican, and other liturgies, and of the Lutheran and Calvinistic services. All the manifold forms of Christian worship owe what is best and deepest in them, says Heiler, to the preservation or revival of the living forces manifest in Early Christian worship. He himself knows most of the Christian forms of service at first hand, and is ready to recognize good in them all, consistently enough with his general standpoint: "neither Protestant nor Roman Catholic, but ecumenically Christian, that is evangelical Catholic." The second of the translated works is an essay on *Catholicity*, a study in this reference of the Roman, the Evangelical, and the Eastern Churches. It is suggested that these three mighty branches of the One Universal Church show the same differences as do the three great apostles, St. Peter the bearer of the Keys, St. Paul the herald of the Gospel, and St. John who, leaning on his Master's breast, learned His secret. The Eastern Church, he says, conserves, as neither the Roman nor the Protestant Church does, the true spirit of worship. With Anglo-Catholicism Heiler shows himself in deep sympathy, seeing in the Oxford Movement a "synthesis of religious values."

In *Worship: its Necessity, Nature, and Expression* Archdeacon Lilley provides a sequel to his able sketch of

prayer in Christian theology. Worship is looked upon as an ascent of the spirit to God and God's response to our human aspirations. The benefits of worship are set forth, and it is rightly insisted that there should be no divorce between worship and belief, but that worship should be as consistent with belief as possible.

In *Das heilige Schweigen* G. Mensching, who is associated with Otto at Marburg in the revival of liturgical interests, considers the place of silence in religion and in the history of religion. The first part treats of inward silence, the second of outward silence, and among the topics discussed are silent prayer and meditation, silent illumination, Quaker silence, magical silence. We suppose the author would agree with Otto's remark that silence is " a spontaneous reaction to the feeling of the actual *numen praesens*."

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(*b*) PRAYER

Josef Balogh : " Lautes und leises Beten " (*Archiv für Religionswissenschaft*, 345–348).

Henry Bett : " The Problem of Prayer " (*LQR*, 26–37).

H. Bisseker and B. Matthews : *Christian Fellowship in Thought and Prayer*, 2nd edition revised (S.C.M.), pp. 101. 2*s*.

Glen Clark : *The Soul's Sincere Desire* (Hodder & Stoughton), pp. 174. 6*s*. [A practical, invigorating book on prayer.]

J. M. Connell : *Common Prayer in Nine Services* (Longmans). 2*s*. 6*d*. [Forms of prayer, old and new, for Churches which do not use a liturgy.]

A. C. Deane : *Our Father*, A Study of the Lord's Prayer (Hodder & Stoughton), pp. 160. 3*s*. 6*d*.

Everyday Prayers (S.C.M.), pp. 112. 2*s*. 6*d*.

S. D. Gordon: *Five Laws that Govern Prayer* (F. H. Revell), pp. 95. 3*s*.

A. H. Gray and G. Barclay: *Private Prayer*. Suggestions and Helps (Teachers and Taught), pp. 32. 6*d*.

R. Hermann: "Rechtfertigung und Gebet" (*ZST*, 603–647).

S. McComb: *A Book of Modern Prayers* (New York: Longmans), pp. xiii, 158. M.1.50. [With an essay on "Prayer, Its Meaning and Value."]

A. S. Pringle-Pattison: "Prayer and Sacrifice as a commentary on man's ideas of God" (*HJ*, 215–231).

D. L. Prosser: *Real Prayer and some of its Conditions* (S.P.C.K.), pp. 63. 1*s*.

R. O. P. Taylor: *How can I pray?* A new inquiry based on the Lord's Prayer (Nisbet), pp. 143. 3*s*. 6*d*.

M. N. Thurston: *The Open Gate to Prayer* (Oliphants), pp. 60. 2*s*. 6*d*.

J. C. Winslow: "The Prayer Life of the Missionary" (*IRM*, 736–742).

(*c*) PRAISE, HYMNS, ETC.

A. T. Boisen: *Lift up your Hearts* (Boston: Pilgrim Press), pp. 96. 20 cents. [A small hymnbook specially for use in hospitals.]

Church and School Hymnal (Seeley, Service, & Co.); various editions [300 hymns, with music edited by C. H. Stewart of Rochester Cathedral], pp. xxix, 470.

A. E. Burn: *The Hymn Te Deum and its Author* (Faith Press), pp. 96. 2*s*. 6*d*.

W. H. Frere: *A Liturgical Psalter*. Arranged for use in the services of the Church (Mowbray), pp. 155. 6*s*.

M. Frost: "The Irish Text of the Te Deum" (*CQR*, April, 136–141).

W. H. Hadow: *Church Music* (Longmans), pp. 47. 2*s*. 6*d*. ["There is no need at all that our music

should be austere : there is every need that it should be devout."]

Harvard University Hymnbook (Cambridge : Harvard Press), pp. 495.

A. H. Kelk : " The Psalms in Public Worship " (*CQR*, April, 30–44).

H. E. Koch : *Liturgie und Kirchenmusik* (Gütersloh : Bertelsmann). M.0.80. [A pamphlet pleading for the co-operation of clergyman and organist.]

S. C. Lowry : *Talks on Hymns and Hymn-writers* (Skeffington), pp. 95. 2*s*.

J. S. Phillimore : *The Hundred Best Latin Hymns* (Gowans & Gray), pp. 196. 1*s*.

Psaumes et Cantiques : Hymnes de la Chrétienté Protestante. Recueil préparé par Auguste Laufer (Lausanne : Payot et Cie). F.5.50. [The new hymnbook and psalter for French Swiss of the Reformed Communion.]

A. Stier : *Das Heilige in der Musik* (Dresden : E. Weise), pp. 32.

J. D. Von der Heydt : *Geschichte der Evangelischen Kirchenmusik in Deutschland* (Berlin : Trowitsch), pp. 238.

*G. Wauchope Stewart : *Music in Church Worship* (Hodder & Stoughton), pp. 267. 10*s*. 6*d*.

S. A. Weston : *Song and Worship Book* (Boston : Pilgrim Press), pp. 84. 50 cents. [Mainly for young people's gatherings.]

An attractive and useful book, *Music in Church Worship*, has been published by Dr. Wauchope Stewart. It should help to enhance the standard of taste in worship. In a lecture full of interesting reference and citation the value of music as an aid to worship is discussed. " Music not only *im*presses the feelings, but likewise *ex*presses them." The kind of music suitable for use in worship

is also discussed, a plea being made for more attention to the note of joy. To Psalmody, Hymnody, the Choir, and the Organ separate lectures are devoted. In these there are rapid historical surveys, chiefly of Protestant Church Music as well as practical reflection and guidance, and the whole book is suffused by a fine religious spirit. It is noted that Otto does not agree with Goethe in looking upon music as an adequate medium for inspiring a sense of the " numinous " : " Even the most consummate Mass-music can only give utterance to the holiest most ' numinous ' moment in the Mass—the moment of Transubstantiation—by sinking into stillness."

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(*d*) THE SACRAMENTS

J. M. Herve : *Manuale Theologiae Dogmaticae*, Vol. IV. De SS. Eucharistia, de Poenitentia et Indulgentiis, de E. Unctione, De Matrimonio, de Novissimis (Paris : Baston, Berche et Pages), pp. xi, 698.

A. D'Alés : *De Sacramento Poenitentiae* (Paris : Beauchesne), pp. xi, 176. F.16.

P. Bail : *Die Haupttypen der neueren Sakramentslehre* (Leipzig : Klein), pp. 121. M.4.

J. B. Brosnan : *The Sacrifice of the New Law* (Burns, Oates), pp. viii, 263. 6*s*. [A Roman Catholic study of the Mass.]

*V. Normand : *La Confession* (Paris : Rieder), pp. 172. F.8.50.

On Hearing Confessions. An abridged text of Dr. Pusey's translation of the Abbé Gaume's Manual for Confessors. Arranged by Rev. Clifford Harris (Faith Press), pp. 152. 3*s*. 6*d*.

Amédée Teetaert : *La Confession aux Laïques dans l'Église Latine depuis le VIIIe jusqu'au XIVe Siècle* (Paris : Gabalda), pp. xxviii, 508. F.50.

[The Belgian professor shows the diverging practices of the Western and Eastern Churches ; in the former the influence of the monks led to confession being made to laymen.]

Confirmation Instructions, by C. Paterson Smyth (Hodder & Stoughton), pp. 141. 2*s.* 6*d.*

**Confirmation*, or The Laying On of Hands, Vol. I ; Historical and Doctrinal (S.P.C.K.), pp. 350. 12*s.* 6*d.* [A collection of historical and theological essays, including one on " The Laying on of Hands in the New Testament " by Dr. W. K. L. Clarke, who believes that " the first Confirmation took place at Jerusalem on the day of Pentecost, and that it was conducted by the Twelve Apostles."]

*J. Beckmann : *Vom Sakrament bei Calvin* (Tübingen : Mohr), pp. 165. M.5.40.

W. L. Cox : *The Word and the Sacraments* (Basil Blackwell), pp. 79. 1*s.*

J. Geiselmann : *Die Eucharistielehre der Vorscholastik* (Paderborn : Schöningh), pp. xviii, 459. M.24.

J. Geiselmann : *Studien zu frühmittelalterlichen Abendsmahlsschriften* (Paderborn : Schöningh), pp. 98.

(*e*) HOLY COMMUNION

M. C. D'Arcy : *The Mass and Redemption* (Burns, Oates). [A defence of de la Taille's theory against recent attacks.]

W. L. Knox : " Questions on the Eucharist " (*Theology*, 197–207).

M. Landriot : *Lectures on the Holy Eucharist* (Faith Press).

M. Lepin : *L'Idée du Sacrifice de la Messe*, d'après les Théologians depuis l'Origine jusqu'à nos jours (Paris : G. Beauchesne), pp. x, 815. F.50.

*Hans Lietzmann: *Messe und Herrenmahl* (Bonn: Marcus und Weber), pp. xii, 263. M.12. [The original Lord's Supper was developed in the early Church along two lines, (*a*) one a 'Jerusalem' type, represented in Luke, the Didachè, and the Egyptian church, (*b*) the other Hellenistic and Pauline, represented in 1 Corinthians, Mark, and Matthew; in the former water was used, and was not consecrated. Lietzmann assigns small part to Jewish influence as the liturgical evolution; he thinks the Pauline type of the Supper inevitably superseded the original, simple meal of joyous (Acts ii. 46) fellowship, which can still be traced underneath Serapion's liturgy.]

W. J. S. Simpson: *Sacramental Principles*. An Essay on the Catholic Doctrine of the Eucharist (Mowbray), pp. 86. *2s. 6d.*

A. Swaby: *The Last Supper and Calvary* (Burns, Oates, & Washbourne), pp. xxix, 194.

E. H. Vigers: *A Simple Introduction to Holy Communion* (Heffer), pp. 14. *4d.*

The Doctrine of the Sacraments is once more a subject of high debate, and there have also been valuable historical contributions to the Doctrine, such as H. Lietzmann's *Messe und Herrenmahl*, which includes a study of the origin and early development of the Lord's Supper, in the setting of a history of liturgies (down to the Mozarabic liturgy); also such as J. Beckmann's *Vom Sacrament bei Calvin*, which investigates the relation between Calvin and Augustine in the matter of sacramental doctrine, bringing to light the essential agreement between the two. As a contribution to the debate on sacramental doctrine comes the triple number of "The Modern Churchman" of October, 1926, edited by Dr. Major: *Sacraments: their Psychology and History*. It contains

the papers read at the Thirteenth Conference of Modern Churchmen. Professor Nairne contributes the paper on Semitic Sacramental Rites, Professor Gardner the paper on the Pagan Mysteries. The sacraments are also considered in the teaching of the New Testament and of the Fathers. Archdeacon Lilley writes on the sacramentalism of Aquinas, and Canon Rogers estimates the value of the sacraments to-day. There are also papers on primitive sacramentalism, on the relation of the Reformers and of the Mystics to the sacraments, and on the relation of the Arts to the sacraments. In summing up the Editor says that while Modernists would retain the sacraments, they will not use them to teach a view of God's nature "lower" than Christ taught, or to teach a view of God's actions "discredited by ethics and rendered highly improbable by science." Two further remarks by the essayists are significant. Dr. Douglas White says that the structure of the Christian religion is not undermined, and Canon Rogers that a strong case can be made out for discarding the sacraments, if the balance of evidence is really against Dominical institution.

The first volume of a composite work on *Confirmation* has been issued. Its primary purpose is to provide Anglican clergy with the historical and doctrinal background of the rite of the Laying on of Hands. The second volume will deal with practical matters connected with the rite. Dr. Lowther Clarke discusses the Laying on of Hands in the New Testament, tracing the origin of Confirmation even back to Pentecost, and finding the unity of Baptism and Confirmation to be more fundamental than their distinction. The recognition of Confirmation as an act complementary to Immersion and specially connected with the promised gift of the Holy Spirit for the strengthening of the Church appears to be common to all the contributors. Bishop Maclean

expounds with much learning the theory and practice of Confirmation from the end of the apostolic age till the Reformation. By far the longest essay is by Canon Ollard, who sets forth the results of his researches into the history of Confirmation in the Anglican communion from A.D. 1500 to 1850. He concludes that the teaching, that by the laying on of the bishop's hands a gift of the Holy Spirit is conferred, appears as clearly in the nineteenth century as in the formularies of 1537 and 1540. Confirmation Rites, Confirmation in the Roman Catholic and Eastern Orthodox Churches, Confirmation and Baptism, the Theological Implications of Confirmation, are the other subjects treated, the lastnamed being by Dr. Maurice Relton [cf. the present reviewer in *ET*, Oct., 1926]

Before passing from the sacraments we make mention of a learned objective study by M. Normand, entitled *La Confession*, which traces the development of the conception of penance. He shows, e.g., that in the first period differentiation was made between scandalous and non-scandalous sins, penance being in public in the first case and in private in the second ; and that in the second period the penalty of excommunication changed to one of expiation, which was to be made for all sins, whether scandalous or non-scandalous.

WILLIAM FULTON.

XII

THE CHURCH AND CHURCH LIFE

Aloys Berthoud : " L'unité du royaume de Dieu et la question doctrinale " (*RTP*, 262–286).

W. Buelck : *Die Evangelische Gemeinde*. Ihr Wesen und ihre Organisation (Tübingen : Mohr), pp. 83. M. 2.70. [On the lines of Luther, as against Calvin.]

Leonard Fendt : *Symbolik des römischen Katholizismus* (Berlin : de Gruyter), pp. 136. M.1.50. [A short, objective account of Romanism, in the Sammlung Göschen series.]

C. Cooper : " Pastoral Visiting To-day " (*Theology*, 148–155).

Z. Giacometti : *Quellen zur Geschichte der Trennung von Staat und Kirche* (Tübingen : Mohr), pp. xxiv, 736. M.24. [A very full collection of original documents, since 1789.]

F. Heiler : *Evangelische Katholizität* (Munich : Reinhardt), pp. 351. M.5.50. [A collection of essays and addresses on the Roman and other forms of modern Christianity.]

W. H. Holtby : " The Sacerdotal Spirit, or a Sane Sacerdotalism " (*Holborn Review*, 300–312).

A. Kuyper : *Die Kirche Jesu Christi* (Berlin : Furche-Verlag), pp. 69. M.2.40. [A posthumous work, edited by W. Kolfhaus, in which the late Dr. Kuyper maintains a high church view of the functions of the Church.]

*M. Neeser : *Du protestantisme au Catholicisme, du*

Catholicisme au protestantisme (Paris et Neuchâtel: Attinger).

*W. E. Orchard: *Foundations of Faith.* III. *Ecclesiological* (Allen & Unwin), pp. 200. 5*s.*

*Raoul Patry: *La Religion dans l'Allemagne d'Aujourd'hui* (Paris: Payot), pp. 246. F.20.

W. G. Peck: *Catholicism and Humanity* (Mowbray), pp. 117. 2*s.* 6*d.*

" Religious Revival: The Necessity and the Means " (*Review of the Churches*, 167–193). [Four papers by Dr. R. C. Gillie, Rev. T. Phillips, Canon Rogers, and Rev. Francis Underhill).

G. L. Richardson: " The Ministry of Women " (*Anglican Theological Review*, 307–308).

G. Schulz: *Vom Sinn der Kircke* (Gütersloh: Bertelsmann), pp. 31. M.2.60. [An eager re-statement of Luther's position.]

*E. Shillito: *Life and Work* (Longmans), pp. 112. 4*s.*

Social Discipline in the Christian Community, Past, Present, and Future. Edited by M. Spencer (Longmans), pp. 125. 4*s.*

**Soziales Christentum in England*, von J. F. Laun (Berlin: Furche), pp. 147. M.4.80.

H. Werdermann: *Das Religiöse Angesicht Amerikas* (Gütersloh: Bertelsmann), pp. 325. M.8.

H. B. Young: *Love the Religion of the Future.* A stepping stone to Christian unity (Wells, Gardner, Darton), pp. 197. 5*s.*

L. H. Chrisman: *The English of the Pulpit* (New York: Doran), pp. 163. D.1.50. [Sound counsel by a professor of literature.]

J. A. Clapperton: *First Steps in Preaching* (Epworth Press), pp. 128. 2*s.* 6*d.*

H. S. Coffin: *What to Preach* (New York: Doran), pp. 189. D.2. [Five lectures by the President of

Union Seminary, on various types of preaching. Full of wise suggestions.]

P. W. Evans : " The Ideal Training for the Ministry " (*Baptist Quarterly*, 67–70).

A. E. Garvie : *The Preachers of the Church* (J. Clarke), pp. 245. 6*s*.

S. McComb : *Preaching in Theory and Practice* (Oxford University Press), pp. 244. 7*s*. 6*d*. [Lectures to students in the Episcopal Theological College at Cambridge, U.S.A.]

Gilbert Ritter : " Problems and Tasks of the Modern Pulpit " (*Anglican Theological Review*, 113–122).

H. Schaeffer : *The Call to Prophetic Service* (New York : Revell), pp. 459. D. 3.25.

B. C. Taylor : " The Preacher as Prophet in his Nation's Politics " (*Crozer Quarterly*, 38–46).

Theology and Life. Some Aspects of the Work of the Christian Ministry in the Modern World (S.C.M.), pp. 135. 4*s*. [Addresses by F. R. Barry, S. H. Hooke, W. B. Selbie, etc.]

E. Underhill : *Concerning the Inner Life* (Methuen), pp. 93. 2*s*. [A volume of religious counsel upon the devotional life, specially designed for clergymen and ministers.]

Professor Neeser of Neuchâtel is, as may be seen in his writings, deeply interested in the relations of Catholicism and Protestantism. In a recent essay, *Du Protestantisme au Catholicisme, Du Catholicisme au Protestantisme*, he presents a psychological study, founded on documentary evidence, of " confessional conversions " (to be distinguished from " ethical conversions ") from within Catholicism and Protestantism, disengaged so far as possible from the atmosphere of controversy. First of all he disposes of " pseudo-confessional conversions,"

where a pseudo-Catholic turns Protestant or a pseudo-Protestant Catholic, these being shown in the instances examined to be cases of moral conversion, the converts having not been really acquainted with their former faiths. He comes then to conversions truly confessional, as based on knowledge, yet only in a secondary or subordinate sense, as when a Catholic changes his communion for freedom's sake or a Protestant on æsthetic or social grounds. The full type of confessional conversion is either intellectual or affective in character ; on the one hand, the convert has faced the problem of authority in doctrine, on the other the problem of the true way of communion with God. M. Neeser is not concerned with making out a case for the superiority of Protestantism over Catholicism, though he is of opinion that St. Paul, St. Augustine, and Pascal are more Protestant than Catholic ; rather would he say, however, that they transcended both Catholicism and Protestantism and were Christians. In the incident of Père Hyacinthe, while still a Catholic, advising Mlle. de Gardonne to become a Protestant, he sees a symbol of the victory not of a Church but of Christianity itself. The book is marked by clarity of style and thought, and is full of significance as illustrating the rapprochement that is taking place between Catholicism and Protestantism. Perhaps we should add that M. Neeser has recourse chiefly to French material ; he draws largely, however, upon the evidence afforded by the writings of R. H. Benson.

Dr. W. E. Orchard publishes the third of his series of four popular volumes on the *Foundations of Faith*. It is entitled, " Ecclesiological," being concerned with the doctrine of the Church and Sacraments. The *notae* of the Church as stated in the Nicene Creed are interpreted. The authority of the Church is conceived as directive

not coercive, and the Catholic Church is represented as the only supra-national and supra-human entity in which all nations and all men can hope to find a ground of higher unity. The Roman Church is formally *the* Catholic Church. Peter has the key, and when he has learned to use it rightly, he will strengthen his brethren. Clearly Dr. Orchard, from his standpoint of liberal or free Catholicism, anticipates great things of the Catholic Church, but we fear that, able and vigorous thinker as he is, he lives in a dreamland, not to say a cloudland, when he hopes that the Mass will yet be discerned by all Christians to be " the one thing that matters," and the doctrine of Transubstantiation to be " the sure foundation on which a truly corporate life can be built."

The Universal Christian Conference held at Stockholm in 1925 was an event of great significance for the future relations of the Churches. It provided, as it justly claimed, " the most signal instance of fellowship and co-operation, across the boundaries of nations and confessions, which the world has yet seen." All the great Christian communions except the Roman were represented at Stockholm. The outstanding figure at the Conference was Archbishop Söderblom, who believed that the great cause of ecclesiastical unity would be most readily furthered through a preliminary common study of the social implications of our religion and a preliminary common effort to secure the application of Christian ethical principles in the various spheres of social relationship. In a little volume, *Life and Work*, a brief account of the Conference is given by Mr. Shillito, who thus does for Stockholm what he did for " Copec." The official report in English has been prepared by the Dean of Canterbury, giving a full account of the papers and speeches, which centred round the five main topics of economic and industrial problems, social and moral

problems, international relations, Christian education, and methods of co-operative and federative efforts by the Christian communions. A similar volume has been prepared in German under the editorship of Dr. Adolf Deissmann. The two volumes are in a sense complementary, the emphasis in the first case being on the papers and speeches delivered in English and in the second on the papers and speeches delivered in German. French was the third language of the Conference, and a report of the Conference has also been prepared by M. Monnier. It may be added that in *Evangelische Katholizität*, a collection of essays by Professor Heiler, there are studies and impressions of the Stockholm Conference.

In this connection we mention *Soziales Christentum in England* by a young German theologian, J. F. Laun, who was present at " Copec " in 1924 and writes a summary and estimate of it, with German thoroughness making a preliminary study of the English inheritance from the Reformation theology.

The present state of religion in Germany is a subject of interest and significance, and M. Patry in *La Religion dans l'Allemagne d'Aujourd'hui* has set down results of observations made in Germany in the course of a two years' residence. It is a very readable and informing book, and it leads us to speculate as to the outcome of the movements and changes it depicts. First comes an account of the separation of the Churches from the State in 1919, then the fortunes of both Protestantism and Catholicism since that date are traced, notice being taken of how and in what measure they adapted themselves to the new conditions, of their relations to each other, and to the social question and to politics. There is a chapter on the problem of religious education in the schools, another on the Jewish question, and another on the

Youth Movement. M. Patry is of opinion that the Churches are still desirous of influencing the whole national life, that they are forces still to be reckoned with, and that they enjoy a real authority, as elements that have remained stable in the midst of so many and so great changes.

WILLIAM FULTON.

XIII

APPLIED CHRISTIANITY AND CHRISTIAN ETHICS

(*a*) ETHICS

P. Althaus : *Die Krisis der Ethik und das Evangelium* (Berlin : Furche), pp. 40. M.1. [A critique of the Kantian moral idealism.]

John Baillie : " The Meaning of Duty. A Plea for a Reconsideration of the Kantian Ethic " (*HJ*, 718–730).

T. A. Bowhay : *Life and Man* (Jonathan Cape), pp. 320. 9*s*. [A challenging study of life and religion, emphasizing Christianity as " the revelation of a life as much above the ordinary human life as that is above the life of the animal " ; and critical of sentimental mysticism.]

E. G. Braham : " The Kantian Ethic " (*LQR*, July, 69–78).

A. Chisholm : *High Roads and Cross Roads* (Longmans), pp. 93. 2*s*. 6*d*.

**Christianity and the Present Moral Unrest* (George Allen & Unwin), pp. 255. 6*s*. 6*d*.

F. A. Cockin : *Studies in the Christian Character* (S.C.M.), pp. 52. 9*d*.

G. B. Code : *A Religion for Everyman* (Wells, Gardner), pp. 184. 5*s*.

F. Cox : *The Mastership of Jesus* (Epworth Press), pp. 96. 2*s*. 6*d*. [Seven chapters on the moral and spiritual supremacy of Jesus over life.]

*C. Girgensohn : *Theologische Ethik* (Leipzig : Kartell), pp. 75. M.2.50.

E. Grubb : " The Place of Religion in Modern Life " (*Pilgrim*, 129–146).

John Laird : *A Study in Moral Theory* (Allen & Unwin), pp. 351. 10*s*. 6*d*. [The problem of ethics as a study in moral imperatives, the supreme being the sense of value in moral excellence. One of the most thorough and rewarding books on modern ethics ; the autonomy of ethics as the science of moral obligation and inspiration is closely argued.]

K. E. Maclean : *A Religion for Monday Morning* (S.P.C.K.), pp. 126. 1*s*.

Léon Maury : " Les valeurs spirituelles et la dette sociale " (*Études Théologiques et Religieuses*, 9–29).

É. Mersch : " La Sainte Vertu d'Espérance " (*Nouvelle Revue Théologique*, 776–785).

*James Seth : *Essays in Ethics and Religion*, with other papers (Blackwood), pp. 246. 7*s*. 6*d*.

W. R. Sorley : " Ethical Reflections on Theology " (*HJ*, October, 1–11).

J. W. C. Wand : *The Golden String*. A short Introduction to Christian Practice (Mowbray), pp. 76. 1*s*.

A Group study, under the chairmanship of Professor Muirhead, has been published with the title, *Christianity and the Present Moral Unrest*. It is not a " Copec book," but it has been evoked by " Copec." While the writers are conscious of the complication and diversity of moral problems, they are at one in their conviction of the universal significance of the message of Jesus Christ. The Master of Balliol wisely reminds us in the Preface that the right answer to many of our present-day problems needs great technical knowledge as well as moral insight. The essays are all thoughtful contributions in the field of practical ethics, and among the contributors are, besides the Master of Balliol and Professor Muir-

head, Canon Quick, Professor Hetherington, Professor Arthur Thomson, Professor Clement Webb, and the Bishop of Manchester, who was the leader of " Copec." There is an academic flavour about most of the essays, but Professor Arthur Thomson writes as engagingly as ever, and Mr. John W. Harvey is on true if unconventional lines in discussing the " gentleman " and the " sportsman " as competitors with the Christian ideal.

The late Professor Girgensohn wrote a little handbook on *Theologische Ethik* as a companion volume to his *Outline of Dogmatics* (1924). It has been edited by C. Schneider. First it treats of ethical first principles, then of the system of ethics, discussed under the familiar divisions of individual and social ethics. Under the first division the origin, nature, and development of the Christian moral life are considered ; under the second division, the Church, the family, and the community. Girgensohn returned from the pursuit of psychological studies to an essentially conservative attitude towards the traditional Protestant positions, and the psychological interest is well marked in this volume.

Many, besides former students of that attractive and influential teacher, the late Professor James Seth, will be glad to have the memorial volume of *Essays in Ethics and Religion* edited by his brother, Dr. Pringle-Pattison. The first two essays are of technical interest ; the next four, which are simple and popular in character and show Dr. Seth's belief in the necessity of a fuller social application of Christian principles, are on Morality and Religion, the Christian Ethic, and the relation of Christianity to Socialism. The memoir, the last two essays, and the matter in the Appendix will appeal more particularly to former students.

WILLIAM FULTON.

(*b*) RELIGIOUS EDUCATION

G. H. Archibald : *The Modern Sunday School*, Its Psychology and Method (Pilgrim Press), pp. 267. 7*s*. 6*d*.

R. Balmforth : *The Ethical and Religious Value of the Drama* (Allen & Unwin), pp. 250. 7*s*. 6*d*.

*H. Clavier : *L'idée de Dieu chez l'enfant*. Essai de psychologie appliquée à l'éducation (Paris : Fischbacher), pp. 192. F.10. [Second edition.]

Dyonision Farazoulis : *The Christian Family* (Athens : Zoê Press), pp. 332. [By the late Archimandrite of Athens, an appeal for religion as the true basis of family-life. " Divorce is the cause of the downfall of nations " (p. 110), and only the spirit of the Christian gospel can cure this vice. Valuable counsel on Christian principles and practice.]

P. M. Hoyle : " The Future of the Sunday School " (*Holborn Review*, 505–512).

E. Jahn : *Christentum und Erziehung* (Göttingen : Vandenhoeck und Ruprecht), pp. 36. M.1.80.

F. J. Rae : " A New Idea in Religious Education " (*ET*, December, 133–136). [The ' Project ' principle.]

P. T. Thomson : *Christian Education in the Church* (S.C.M.), pp. 91. 1*s*. [A remarkably persuasive plea for education as the development of full personality, for which religion is essential.]

Helen Wodehouse : *The Scripture Lesson in the Elementary School* (S.C.M.), pp. x, 115. 2*s*. [A vital contribution, with practical suggestions.]

We should like to call the attention of those interested in religious education to M. Clavier's *L'Idée de Dieu chez l'Enfant*, an essay in psychology as applied to education,

which first appeared in 1913 but of which a revised and extended edition, handling more recent material, has now been issued. In 1924 M. Clavier drew up a " Questionnaire " which was put before 107 Protestant Sunday School children chiefly in country parishes, and the results confirmed the investigations he made in 1913 ; and he is glad to be able to say once more " how strong is the natural bond between the normal child and God." The whole essay reveals the author's love of children and is suffused with the Christian spirit. Three main questions are asked, What are the ideas that children hold of God ? Where do their ideas of God come from ? What influence can their ideas of God have on life and conduct ? The anthropomorphic and material conception of God, which is universally found in " first infancy " (boys, up to 7 years ; girls, up to 6 or 7 years), except in cases of religious precocity, is also common in " second infancy " (boys, from 7 to 12 years ; girls, from 7 to 10 years), but disappears almost entirely on the threshold of adolescence. The idea of God is not merely a matter of education ; it is deep-rooted in innate tendencies of mind and heart and will. Nor is it an " idée-morte " ; it is an " idée-force," and is a powerful agent in the child's development and progress. The fourth and concluding part of the essay proper draws out " the pedagogical consequences," dealing with the education of the religious and the moral sentiment, which may begin at the cradle, and with the education of the idea of God. In this part there is much wise counsel. We should add that M. Clavier makes good use of writers like Stanley Hall and Leuba, and that the book contains many references to useful and interesting literature.

WILLIAM FULTON.

(*c*) SOCIAL, ECONOMIC, AND INTERNATIONAL PROBLEMS

A. D. Belden : " Christian Responsibility in the Acquirement and Use of Money " (*CQ*, 337–344).

H. H. Bradley : " The Ethics of Gambling " (*Holborn Review*, 342–347).

J. W. Coutts : *The Church and the Sex Question* (J. Clarke), pp. 256. 6*s*. [A frank and religious treatment of the subject, dealing with its ethical difficulties and practical urgency.]

V. A. Demant : " Machines, Money, and Morals, the Dilemma of Civilization " (*Pilgrim*, 156–167).

H. Frick : *Das Reich Gottes in Amerikanischer und in Deutscher Theologie der Gegenwart* (Giessen : Töpelmann), pp. 22. M.1.

A. E. Garvie : " The Challenge of the Social Gospel " (*Review of the Churches*, 516–523).

E. Grubb : " An Economic Interpretation of Christianity " (*Holborn Review*, 60–70).

H. Jeffs : " Nationalism in Religion " (*Holborn Review*, 486–493).

John Lee : " Spiritual Law in the Economic World " (*CQ*, 416–422).

John Lee : " Christian Acquisition " (*Pilgrim*, 63–67). [Critical notes on Mr. Tawney's *An Acquisitive Society*.]

C. W. Margold : *Sex Freedom and Social Control* (Chicago University Press), pp. 154. D.2.

Hugh Martin : " Jesus Christ and Money " (*Pilgrim*, 68–83).

T. H. Passmore : *Love and Marriage, In Earth and Heaven* (S.P.C.K.). 3*s*. 6*d*.

G. L. Pennock : " The Nicene Theology and the Social Gospel " (*Anglican Theological Review*, 345–359).

[Social ethics is most surely served by the conception of God which is embodied in the Nicene Creed.]

D. S. Robinson: *The God of the Liberal Christian.* A Study of Social Theology and the New Theism as Conflicting Schools of Progressive Religious Thought (New York: Appleton), pp. xiii, 239. 7*s.* 6*d.*

R. F. Rynd: "The Social Gospel" (*HJ*, 283–291). [Warning against clerical socialism, since socialism "strikes at the very roots of those presuppositions on which our Western civilization, for what it is worth, rests," and is not based on the real message of Jesus.]

Otto Schilling: *Die Christlichen Soziallehren* (Munich: Oratoriumsverlag), pp. 198. M.4.50.

Otto Schilling: *Christliche Gesellschaftslehre* (Freiburg: Herder), pp. viii, 116. M.2.50.

C. A. Scott: "The Conflict between the Political and the Social Ideas in the Epistles of the New Testament" (*Pilgrim*, 407–416).

*Josiah Stamp: *The Christian Ethic as an Economic Factor* (Epworth Press), pp. 106. 1*s.*

*R. H. Tawney: *Religion and the Rise of Capitalism* (John Murray), pp. 353. 10*s.* 6*d.*

The Christian Ethic as an Economic Factor, by Sir Josiah Stamp, offers a general introduction to Christian sociological studies. It was hailed by the Editor of the *Spectator* as "one of the wisest and most carefully thought-out" works in this department that have appeared in recent years. By the Christian Ethic is meant "the whole body of Christian ideals as originally given, and as now interpreted in modern conditions, after taking away or ignoring all that part which already forms an operative part of general modern social ideas." The Christian Ethic, thus understood, is viewed in its

influence upon the production and distribution of wealth or means of material well-being.

Mr. R. H. Tawney's *Religion and the Rise of Capitalism* is at once of narrower and of wider scope than the title is apt to suggest. As Dr. Gore says in a prefatory note, it is an historical study of the Reformation in its bearing upon social and economic thought. The mediæval background, the Continental reformers, the Church of England, and the Puritan movement, are the subjects of the four chief chapters. At the Reformation economics was still a branch of ethics, as ethics was of theology. It would have appeared not only wrong but absurd to treat the transactions of commerce and the institutions of society as indifferent to religion. It is a book which has already attracted a good deal of attention.

WILLIAM FULTON.

XIV

EXPOSITORY AND DEVOTIONAL LITERATURE

(*a*)

F. Ballard : *In the Form of a Servant* (Hodder & Stoughton), pp. 204. 3*s*. 6*d*. [Devotional studies in the life of Jesus.]

R. L. Bellamy : *The Gift of Suffering*. Short Readings for the Sick (S.P.C.K.), pp. 160. 2*s*. 6*d*.

L. Blosius : *A Book of Spiritual Instruction*. Translated from the Latin by B. A. Wilberforce (Burns, Oates, & Washbourne), pp. 256. 3*s*. 6*d*.

L. Blosius : *Comfort for the Faint-hearted* (same publishers), pp. 255. 3*s*. 6*d*.

A Book of Prayer and Praise. Compiled and arranged for daily use by E. St. B. Holland (S.P.C.K.), pp. 13. 6*d*.

W. J. Carey : *The Joy of Salvation* (Mowbray), pp. 136. 2*s*. 6*d*.

T. H. Darlow : *The Love of God* (Hodder & Stoughton), pp. 281. 6*s*.

A. C. Fisher : *Spiritual Thoughts from Eminent Writers* (Mowbray), pp. 154. 3*s*. 6*d*.

R. Glaister : *The Beauty of the Lord*, and other sermons (Hodder & Stoughton), pp. 320. 7*s*. 6*d*.

A. J. Gossip : *The Galilean Accent* (T. & T. Clark), pp. 294. 7*s*. [Perhaps the most brilliant volume of sermons published in 1926.]

T. J. Hardy : *The Secret of Progress*. By rule and method in the spiritual life (Mowbray), pp. 173. 4*s*. 6*d*.

E. Herman : *The Touch of God*, and other devotional Studies (James Clarke), pp. 252. 6*s*.

J. D. Jones : *Watching the Cross* (Hodder & Stoughton), pp. 320. 7*s*. 6*d*.

L. Paulot : *L'Esprit de Sagesse*. Essai de synthèse des principes généraux de la vie intérieure (Paris : Desclée), pp. xix, 467. F.12.

G. A. Studdert Kennedy : *Lighten our Darkness* (Hodder & Stoughton), pp. 96. 2*s*.

A. H. E. Lee : *The Wisdom of the Cross* (Mowbray), pp. 73. 1*s*. 6*d*.

W. M. Mackay : *Days of the Son of Man*. A series of sermons on the Great Days of the Christian Year (Hodder & Stoughton), pp. 311. 6*s*.

Norman Maclean : *The Message of Bethlehem* (James Clarke), pp. 46. 1*s*.

G. H. Morrison : *Highways of the Heart* (Hodder & Stoughton), pp. 284. 6*s*.

W. Robertson Nicoll : *The Seen and the Unseen* (Hodder & Stoughton), pp. 306. 6*s*. [Selected extracts from his devotional writings.]

E. M. Poteat : *The Religion of the Lord's Prayer* (Hodder & Stoughton), pp. 140. 3*s*. 6*d*.

W. C. Proctor : *The Cross, its Character and Consequences* (R.T.S.), pp. 59. 1*s*. 6*d*.

A. M. Rihbany : *Seven Days with God* (Boston : Houghton, Mifflin), pp. 254. D.2.50. [A thoughtful study of God's presence, by the author of *The Syrian Christ*, with apt illustrations from Oriental experience.]

The Message of F. W. Robertson. An anthology from his works, arranged by F. W. Frost, with an introduction by R. J. Campbell (Nisbet), pp. 148. 4*s*. 6*d*.

J. W. Robinson : *Hearts Aflame*. Sermons and Ad-

dresses on Life, Religion, and Literature (Allenson), pp. 247. 6*s*.

J. P. Struthers : *Windows in Heaven* (J. Clarke), pp. 190. 5*s*. [Twenty characteristic sermons by the late minister of the Reformed Presbyterian Church in Greenock.]

Father Vernon : *Happiness* (Mowbray), pp. 84. 1*s*. 6*d*. [Five addresses on personal religion.]

Gustav Mensching : *Die Welt des Glaubens* (Giessen : Töpelmann), pp. 114. [Twelve sermons on the great Christian festivals, which are " edifying," in the best sense of the term.]

Thomas Yates : *The Strategies of Grace* (Hodder & Stoughton), pp. 301. 7*s*. 6*d*. [Twenty-one very thoughtful and fresh sermons.]

A. Ambos : *Der Kolosserbrief* (Würzburg : Zutavern, pp. 163. M.4.

J. P. Arendzen : *Prophets, Priests, and Publicans*. Character Sketches and Problems from the Gospels (Sands & Co.), pp. 336. 6*s*.

C. A. Berry : *Jesus Himself Drew Near* (Boston : Stratford), pp. iv, 92. D.1.25. [An arrangement of some words of Jesus, in connexion with modern difficulties.]

F. W. Boreham : *A Faggot of Torches*. Texts that made history (Epworth), pp. 272. 6*s*.

W. S. Bruce : *Salt and Sense*. Gems from the Book of Proverbs (T. & T. Clarke), pp. 231. 5*s*.

D. J. Burrell : *The Golden Parable*. Studies in the Parable of the Prodigal Son (Revell), pp. 159. 5*s*.

S. L. Christian : *The Song of Mystery*. A Devotional Study of the Book of Canticles. With a preface by B. W. Randolph. With a frontispiece (Longmans), pp. 223. 6*s*.

J. M. C. Crum : *What Mean Ye by these Stones?* Suggestions to Readers of the Old Testament (S.P.C.K.). 1*s*.

L. C. Douglas : *These Sayings of Mine* (New York : Scribners), pp. xvii, 234. D.1.50. [Ten words of Jesus explained and applied.]

Angus Dun : *The King's Cross*, Meditations on the Seven Last Words (Longmans), pp. 89. 3*s*.

E. J. Forrester : *A Righteousness of God for Unrighteous Men* (New York : Doran), pp. xiii, 296. D.2. [An exposition of Romans.]

T. W. Gilbert : *The Gospel according to St. John* (i.–vi.). A Devotional Commentary (R.T.S.), pp. 247. 3*s*. 6*d*.

T. W. Harding : *The Life of Jesus Christ in the Words of the Evangelists*. A unified Gospel (Bower & Bower), pp. 127. 3*s*.

D. A. Hayes : *The Heights of Christian Love* (New York : Abingdon Press), pp. 228. D.1.50. [Exposition of 1 Corinthians xiii.]

J. A. Hutton : *The Tragedy of Saul* (Hodder & Stoughton), pp. 141. 6*s*.

J. G. Jameson : *The Bringer of Good News* (Nisbet), pp. 140. 3*s*. 6*d*.

J. B. Lancelot : *Guidance and Rule*. Twelve Lectures on the Sermon on the Mount (Skeffington), pp. 125. 2*s*. 6*d*.

A. R. Marble : *Notable Women in the Bible, their Services in Home and State* (Sampson Low), pp. 218. 3*s*. 6*d*.

Arthur Mee : *The Children's Life of Jesus, in the Bible's Own Words* (Hodder & Stoughton), pp. 2*s*. 6*d*. [Good illustrations added to a well-arranged text make this an ideal children's book.]

T. E. Miller : *Portraits of Men of the New Testament* (Allenson), pp. 272. 5*s*.

W. H. Rigg: *The Books of Samuel.* Devotional Commentary (R.T.S.), pp. 283, 245. 3*s.* 6*d.* each.

A. T. Robertson: *Making God in the Ministry* (New York: Doran), pp. 174. D.1.50. [Exegetical studies of John Mark.]

F. M. Sheldon: *The Teaching on the Mount* (Boston: Pilgrim Press), pp. 38. 25 cents. [Outline of class-lessons on the Sermon on the Mount.]

The Speaker's Bible. The Epistle to the Ephesians (Aberdeen), pp. 480. 12*s.* 6*d.*

The Speaker's Bible. The Epistle of St. James (Aberdeen), pp. 304. 9*s.* 6*d.*

The Speaker's Bible. St. Luke (vol. iii.), pp. 256 (Aberdeen). 9*s.* 6*d.* Vol. iv., pp. 260. 9*s.* 6*d.*

Harcourt Williams: *The Good Samaritan.* Addresses on the Parable (Mowbray), pp. 50. 1*s.*

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